Wes,

AN INQUIRY

INTO THE

PRINCIPLES

O F

POLITICAL ECONOMY.

BEING AN

ESSAY ON THE SCIENCE

0 1

Domestic Policy in Free Nations.

IN WHICH ARE PARTICULARLY CONSIDERED

POPULATION, AGRICULTURE, TRADE, INDUSTRY, MONEY, COIN, INTEREST, CIRCULATION, BANKS, EXCHANGE, PUBLIC CREDIT, AND TAXES.

By Sir JAMES STEUART, Bart.

Ore trahit quodcumque potest atque addit acervo. Hor. Lib. 1. Sat. 1.

Vol. I.

BASIL:

Printed and fold by J. J. TOURNEISEN.
MDCCXCVI.





PREFACE.

IT is with the greatest diffidence that I present to the public this attempt towards reducing to principles, and forming into a regular science, the complicated interests of domestic policy. When I confider the time and labor employed in the composition, I am apt to value it from felfish confiderations. When I compare it even with my own abilities, I still think favorably of it, for a better reason; because it contains a summary of the most valuable part of all my knowledge. But when I confider the greatness of my subject, how finall does the refult of my application appear!

The imperfections, therefore, discovered in this work, will, I hope, be afcribed to the disproportion between the extent of the undertaking, and that of my capacity. This has been exerted to the utmost: and if I have failed, it may, at leaft, with juffice, be faid, that I have miscarried in an attempt of the greatest importance to mankind.

I no where show the least defire to make my court to any particular statesman whose administration might have been hinted at. I freely follow the thread of my reasoning without a bias, either in favor of popular opinions, or of any of the numberless fystems which have been formed by those who have written upon particular parts of my subject. Vot. L

The warmth of my temper has led me often into commendations, when I was pleafed; but when I felt the effects of ill humor on being diffatisfied with particular circumflances, relating to countries, to men, and to things, which I had in view at the time I was writing, I feldom thought it proper to be particular. I have, in general, confidered the danger of error, either in blaming or commending the fleps of any administration, without being well informed of the whole combination of circumflances which the stateman had before him at the time.

This composition being the successive labor of many years spent in travelling, the reader will find some passages in which the unities of time and place have not been observed. These I could have corrected with ease, had I not been advised to leave them as characters to point out the circumstances under which I wrote, and thereby to confirm the

authenticity of certain facts.

The modes of thinking, also, peculiar to the feveral countries where I have lived, have, no doubt, had an influence on what I have writ concerning their customs: the work, therefore, will not, in general, correspond to the meridian of national opinions any where; and of this it is proper the reader should be apprized, that he may not apply to the dounestic circumstances of his own country what was intended to refer to those of other nations; nor impute what was the irrestitible effect of my experience and conviction, to willul prejudice.

PREFACE

I have read many authors on the fubject of political economy; and I have endeavoured to draw from them all the infitudion I could. I have travelled, for many years, through different countries, and have examined them, conflantly, with an eye to my own fubject. I have attempted to draw information from every one with whom I have been acquainted: this, however, I found to be very difficult before I had attained to fome previous knowledge of my fubject. Such difficulties confirmed to me the juffnets of Lord Bacon's remark, that he who knows how to draw information by forming proper quefitions, is already posselfed of half the science.

I could form no confident plan from the various opinions I met with: hence I was engaged to compile the obfervations I had cafually made, in the course of my travels, reading, and experionce. From these I formed the following work, after expunging the numberless inconfillencies and contradictions which I found had arisen from my separate inquiries into every particular branch.

I had observed so many persons declining in knowledge as they advanced in years, that I resolved early to throw upon paper whatever I had learned; and to this I used to have recourse, as others have to their memories. The unity of the object of all my speculations, rendered this practice more useful to

^{*} Prudens interrogatio, dimidium scientia.

30

me than it would be to one whose researches are more extended.

Whoever is much accustomed to write for his own use merely, must contract a more careless style than another who has made language his study, and who writes in hopes of acquiring a literary reputation. I never, till very lately, thought of appearing as an author; and in the frequent perufals of what I had writ, my corrections were chiefly in favor of perspicuity: add to this, that the language in which I now write was, for many years, foreign to those with whom I lived and converfed. When these circumstances are combined with the intricacy of my fubject, which conftantly carried off my attention from every ornament of language, I flatter myfelf that those of my readers, at least, who enter as heartily as I have done into the spirit of this work, will candidly overlook the want of that elegance which adorns the ftyle of fome celebrated authors in this Augustan age. I present this inquiry to the public as nothing more than an effay which may ferve as a canvass for better hands than mine to work upon.

It contains such observations only as the general view of the domestic policy of the countries I have seen, has suggested. It is a speculation, and no more. It is a rough drawing of a mighty plan, proportioned in correctness to my own sagacity, to my knowledge of the subject, and to the extent of my combinations.

It goes little farther than to collect and arrange fome elements upon the most interesting branches of modern policy, fuch as population, agriculture, trade, industry, money, coin, interest, circulation, banks, exchange, public credit, and taxes. The principles deduced from all these topics, appear tolerably confistent; and the whole is a train of reasoning, through which I have adhered to the connexion of fubjects as faithfully as I could: but the nature of the work being a deduction of principles, not a collection of inflitutions, I feized the opportunities which my reasoning threw in my way, to connect every principle, as I went along, with every part of the inquiry to which it could refer; and when I found the connexion fufficiently shown, I broke off fuch disquisitions as would have led me from the object then prefent.

When principles thus cafually applied in one part to matters intended to be afterwards treated of in another, came to be taken up a-new, they involved me in what may appear prolixity. This I found most unavoidable, when I was led to thoughts which were new to myself, and confequently such as must cost me the greatest labor to fet in a clear and distinct point of view. Had I been master of my subject on setting out, the arrangement of the whole would have been rendered more concise: but had this been the case, I should never have been able to go through the painful deduction which

forms the whole chain of my reafoning, and upon which, to many readers, flow informing combinations, the conviction it carries along with it in a great measure depends: to the few, again, of a more penetrating genius to whom the flightest hint is sufficient to lay open every consequence before it be drawn, in allusion to Horace, I offer this apology, Glarus essentially sufficient of the profixus fio.

The path I have taken was new to me, after all I had read on the fubject. I examined what I had gathered from others by my own principles; and according as I found it tally with collateral circumfances, I concluded in its favor. When, on the other hand, I found a diagreement, I was apprized immediately of fome miftake: and this I found confantly owing to the narrownefs of the combinations upon which it had been founded.

upon which it had been founded.

The great danger of running into error upon particular points relating to this fubject, proceeds from our viewing them in alight too confined, and to our notattending to the influence of concomitant circumflances, which render general rules of little use. Men of parts and knowledge feldom fail to reason consequentially on every subject; but when their inquiries are connected with the complicated interests of society, the vivacity of an author's genius is apt to prevent him from attending to the variety of circumflances which render every consequence, almost, which hecan draw, uncertain. To this I ascribe the habit of running into what the French call Systemes Theleare no more than a chain of contingent confequences, drawn from a few fundamental maxims, adopted, perhaps, rafily. Such fystems are mere conceits; they mislead the understanding, and estace the path to truth. An induction is formed, from whence a conclusion, called a principle, is drawn; but this is no sooner done, than the author extends its influence far beyond the limits of the ideas present to his understanding, when he made his deduction.

The imperfection of language engages us frequently in disputes merely verbal; and instead of being on our guard against the many unavoidable ambiguities attending the most careful speech, we place a great part of our learning when at school, and of our wit when we appear on the stage of the world, in the profitution of language. The learned delight in vague, and the witty in equivocal terms. In general, we familiarize ourselves so much with words, and think fo little, when we speak and write, that the signs of our ideas take the place of the images which they were intended to represent.

Every true proposition, when understood, must be aftented to universally. This is the case always, when simple ideas are affirmed or denied of each other. No body ever doubted that sound is the object of hearing, or color that of sight, or that black is not white. But whenever a dispute arises concerning a proposition, wherein complex ideas are comerged to the complex of the complex ideas are compared to the complex ideas are complex ideas are complex ideas are complex ideas.

pared, we may often reft affured, that the parties do not understand each other. Luxury, fays one, is incompatible with the prosperity of a state. Luxury is the fountain of a nation's welfare and happinels, fays another. There may, in reality, be no difference in the fentiments of these two persons. The first may confider luxury as prejudicial to foreign trade, and as corrupting the morals of a people. The other may confider luxury as the means of providing employment for fuch as must live by their industry, and of promoting an equable circulation of wealth and subfistence, through all the classes of inhabitants, If each of them had attended to the combination of the other's complex idea of luxury, with all its confequences, they would have rendered their propofitions less general.

The difference, therefore, of opinion between men is frequently more apparent than real. When we compare our own ideas, we conflantly fee their relations with perfpicuity; but when we come to communicate those relations to other people, it is often impossible to put them into words sufficiently expressive of the precise combination we have made in our own minds.

This being the case, I have avoided, as much as possible, condemning such opinions as I have taken the liberty to review; because I have examined such only as have been advanced by men of genius and reputation: and since all matters of contag...rsy segard the comparison of our ideas, if the terms we use

to express them were sufficiently understood by both parties, most political disputes would, I am persuaded, be soon at an end.

Here it may be objected, that we frequently adopt an opinion, without being able to give a fufficient reasion for it, and yet we cannot gain upon our felves to give it up, though we find it combated by the strongest arguments.

To this I answer, that in such cases we do not adhere to our own opinions, but to those of others, received upon truft. It is our regard for the authority. and not for the opinion, which makes us tenacious; for if the opinion were truly our own, we could not fail of feeing, or at least we should not long be at a lofs in recollecting the ground upon which it is built. But when we affent implicitly to any political doctrine, there is no room for reason: we then satisfy ourselves with the persuasion that those whom we trust have sufficient reasons for what they advance. While our affent therefore is implicit, we are beyond conviction: not because we do not perceive the force of the arguments brought against our opinion, but because we are ignorant of the force of those which can be brought to support it: and as no body will fell what belongs to him, without being previously informed of its value, fo no body will give up an implicit opinion, without knowing all that can he faid for it. To this class of men I do not address myself in my inquiries.

But I infenfibly run into a metaphyfical fpeculation to prove, that in political quefitions, it is better for people to judge from experience and reason, than from authority; to explain their terms, than to dispute about words; and to extend their combinations, than to follow conceits, however decorated with the name of systems. How far I have 'avoided fuch defects, the reader will determine.

Every writer values himself upon his impartiality; because he is not sensible of his setters. The wandering and independent life I have led may naturally have set me free, in some measure, from strong attachments to popular opinions. This may be called impartiality. But as no man can be deemed impartial, who leans to any side whatever, I have been particularly on my guard against the consequences of his fort of negative impartiality, as I have sound it sometimes carrying me too far from that to which a national prejudice might have led me.

In difcuffing general points, the best method I found to maintain a just balance in that respect, was to avert my eye from the country in which I lived at the time; and to judge of absent things by the absent. Objects which are present, are apt to produce perceptions too strong to be impartially compared with those recalled only by memory.

When I have had occasion to dip into any question concerning the preference to be given to certain forms of government above others, and to touch upon points which have been the object of sharp disputes, I have given my opinion with freedom. when it seemed proper: and in stating the question, I have endeavoured to avoid all trite, and, as I may call them, technical terms of party, which are of no other use than to affift the disputants in their attempts to blacken each other, and to throw dust in the eyes of their readers.

I have fometimes entered to heartily into the fpirit of the statesman, that I have been apt to forget my fituation in the fociey in which I live; and when the private man reads over the politician, his natural partiality in favor of individuals, leads him to condemn, as Machiavellian principles, every fentiment approving the facrifice of private concerns, in favor of a general plan.

In order, therefore, to reconcile me to myfelf in this particular, and to prevent certain expressions, here and there interspersed, from making the flightest impression upon a reader of delicate sentiments. I must observe, that nothing would have been so easy as to soften many passages, where the politician appears to have fnatched the pen out of the hand of the private citizen: but as I write for fuch only who can follow a close reasoning, and attend to the general scope of the whole inquiry, I have, purpofely, made no correction; but continued painting in the ftrongest colors, every inconvenience which must affect certain individuals living under our free modern governments, whenever a wife statesman sets about correcting old abuses, proceeding from idleness, sloth, or fraud in the lower classes, arbitrary juridicitions in the higher, and neglects in administrations, with respect to the interests of both. The more any cure is painful and dangerous the more ought men to be careful in avoiding the disease. This leads me to say a word concerning the connexion between the sheory of morals and that of politics.

I lay it down as a general maxim, that the characteriffic of a good action confifts in the conformity between the motive, and the duty of the agent. If there were but one man upon earth, his duty would contain no other precepts than these dictated by felf-love. If he comes to be a father , a hufband , a friend, his felf-love falls immediately under limitations: he must with-hold from himself, and give to his children: he must know how to sacrifice some of his fancies, in order to gratify, now and then, those of his wife or of his friend. If he comes to be a judge, a magistrate, he must frequently forget that he is a friend, or a father; and if he rifes to be a statesman, he must difregard many other attachments more comprehensive, such as family, place of birth, and even, in certain cases, his native country. His duty here becomes relative to the general good of that fociety of which he is the head: and as the death of a criminal cannot be imputed to the judge who condemns him, neither can a particular inconvenience refulting to an individual, in confequence of a step

taken for a general reformation, be imputed to him who fits at the helm of government.

If it should be asked, of what utility a speculation such as this can be to a statesman, to whom it is in a manner addressed from the beginning to the end: I answer, that although it seems addressed to a statesman, the real object of the inquiry is to influence the spirit of those whom he governs; and the variety of matter contained in it, may even suggest useful hints to himself. But his own genius and experience will enable him to carry such notions far beyond the reach of my combinations.

I have already faid that I confidered my work as no more than a canvafs prepared for more able hands than mine to work upon. Now although the faetch it contains be not fufficiently correct, I have fill made fome progrefs, I think, in preparing the way for others to improve upon my plan, by contriving proper queflions to be refolved by men of experience in the practical part of government.

I leave it therefore to mafters in the science to correct and extend my ideas: and those who have not made the principles of policy their particular study, may have an opportunity of comparing the exposition I have given of them with the commonly received opinions concerning many questions of great importance to society. They will, for instance, be able to judge how far population can be increased usefully, by multiplying marriages, and by dividing

lands: how far the fwelling of capitals, cities and towns, tends to depopulate a country: how far the progress of luxury brings diffrefs upon the poor induffrious man: how far reftrictions laid upon the corn-trade, tend to promote an ample fupply of fubfiltence in all our markets: how far the increase of public debts tends to involve us in a general bankruptcy; how far the abolition of paper-currency would have the effect of reducing the price of all commodities: how far a tax tends to enhance their value: and how far the diminution of duties is an effential requisite for securing the liberty, and promoting the prosperity and happiness of a people.

Is it not of the greated importance to examine, with candor, the operations by which all Europe has been engaged in a fystem of policy so generally declaimed against, and so contrary to that which we hear daily recommended as the best? And to show, from the plain principles of common sense, that our present situation is the unavoidable consequence of the spirit and manners of the present times, and that it is quite compatible with all the liberty, allsence, and prosperity, which any human society ever enjoyed in any age, or under any form of government? A people taught to expect from a statesman the execution of plans, big with impossibility and contradiction, will remain discontented under the government of the best of Kings.

Bolingbroke's Letters on the Study of History, 1 vol. Gibbon's History of the Roman Empire, 14 vol. Robertson's History of the Emperor Charles V. 4 vol. Blair's Lectures on Rhetoric and Belles Lettres, 3 vol. Kippis' Life of Captain James Cook, 2 vol. Hume's Hiftory of England, 12 vol. Gillies' History of ancient Greece , 5 vol. Robertson's History of America, 3 vol. Middleton's Life of Cicero , 4 vol. Shaftefbury's Characteriffics, 3 vol. Ferguson's Essay on the History of Civil Society, 1 vol. Keate's Account of the Pelew-Islands, 1 vol. Smith's Wealth of Nations, 4 vol. Ferguson's History of the Roman Republic, 6 vol. Robertson's History of Scotland, 3 vol. - - Disquisition concerning India, 1 vol. Delolme's Conftitution of England, 1 vol. Watfon's Hiftory of Philip II. 3 vol. - - Hiftory of Philip III. 2 vol. Burke's Inquiry into the Sublime, 1 vol. Berrington's History of Abeillard and Heloifa, a vol. ————— Hiftory of Henry II. of England, 3 vol. Hume's Effays and Treatifes, 4 vol. Smith's Theory of Moral Sentiments , 2 vol. Junius's Leners , 1 vol. Smollet's Continuation of Hume's Hiftory of England, Montague's Ancient Republics, 1 vol. Millar's Diffinction of Ranks, 1 vol. Home's Sketches, 4 vol. - Elements of Criticism, 3 vol. Lowth's English Grammar, 1 vol. à 54 kr. Bolingbroke's Remarks on the History of England. 1 vol.

Blackwell's Memoirs of the Court of Augulus, 7 vol. Theory of agreeable Senfations, 1 vol. à 54 kr. Anderion's Narrative of the Embassy to China, 1 vol. Stewart's Political Economy, 5 vol. History of Clarifal Harlowe, by Richardson, 8 vol. History of Tom Jones, a foundling, by Fielding, 4 vol.

Life and Opinions of Triftram Shandy, 2 vol.

Sentimental Journey through France and Italy, by
Yorick, 1 vol.

Speedily will be published.

Gibbon's Miscellaneous Works
Memoirs of the Life of E. Gibbon, Esq. by Lord Sheffield.

CONTENTS

OF THE

FIRST VOLUME.

BOOK L

Of Population and Agriculture.

INTRODUCTION,	Page 1
CHAP, I. Of the government of manking	
CHAP, II. Of the spirit of a people,	10
CHAP. III. Upon what principles, and fr	om what na-
sural causes, do mankind multip	
are the effects of procreation in co	untries where
numbers are not found to increase	
CHAP. IV. Continuation of the fame i	
regard to the natural and immed	
agriculture, as to population,	28
CHAP. V. In what manner, and accor	
principles and political causes do	
augment population?	34
CHAP. VI. How the wants of mankind	
multiplication,	44
CHAP. VII. The effects of slavery upon	the multipli-
cation and employment of manking	
CHAP. VIII. What proportion of inhabi	
fary for agriculture, and what prope	
usefully employed in every other	
CHAP. 1X. What are the principles which	
distribution of inhabitants into far	
villages, towns, and cities?	60
CHAP. X. Of the confequences which re	efult from the
feparation of the two principal classes	
the farmers and the free hands, w	
their dwelling,	61
Vor. I	h

CHAP. XI. Of the distribution of inhabitants into	3-
classes; of the employment, and multiplication	
of them.	77
CHAP. XII. Of the great advantage of combining a we'l	
digefted theo y, and a perfect knowledge of facts,	
with the practical part of government, in order	
to make a people multiply,	88
CHAP. XIII. Continuation of the fame subject, with	
regard to the necessity of having exact lift; of	
births, deaths, and marriages, for every class of	_
inhabitants in a modern fociety,	99
CHAP. XIV. Of the abuse of agriculture and population,	108
CHAP. XV. Application of the above principles to the	
fiste of population in Great Britain,	126
CHAP. XVI. Why are fome countries found very	
populous, in respect of others, equally well cal-	
culated for improvement?	133
CHAP. XVII. In what manner, and according to what	
proportion, do plenty and fcarcity aff: Ct a people?	144
CHAP. XVIII. Of the causes and consequences of a	
country being fully peopled,	IςΩ
CHAP. XIX. Is the introduction of machines into ma-	
nufactures prejudicial to the interest of a state, or	
hurtful to population?	158
CHAP. XX. Miscellaneous observations upon agricul-	
ture and population,	164
CHAP. XXI. Recapitulation of the first book,	197
BOOK. II.	
Of Trade and Industry.	
The state of the s	*
NTRODUCTION,	214
CHAP. I. Of the reciprocal connexions between trade	
and industry,	22 I

Снар.	III. Of the first principles of bartering, and	-
	how this grows into trade,	233
Снар.	IV. How the prices of goods come to be deter-	
	mined by trade,	241
Снар.	V. How foreign trade opens to an industrious	
	people, and the confequences of it to the mer-	
	chants who fet it on foot,	244
CHAP.	VI. Confequences of the introduction of a paf-	
	five foreign trade among a people who live in	
	fimplicity and idleness,	251
CHAP.	VII. Of double competition,	260
CHAP.	VIII. Of what is called expense, profit, and loss,	271
	IX. The general confequences refulting to a	
	trading nation, upon the opening of an active	
	foreign commerce,	273
CHAP.	X. Of the balance of work and demand,	285
CHAP.	XI. Why in time this balance is destroyed,	297
CHAP.	XII. Of the competition between nations,	305
CHAP.	XIII. How far the form of government of a	
	particular country may be favorable or unfavor-	
	able to a competition with other nations, in	
	matters of sommerce	

CHAP. XIV. Security, ease, and happiness, no inseparable concomitants of trade and industry,

AN INQUIRY

INTO THE

PRINCIPLES

OF



POLITICAL ECONOMY.

B O O K I.

OF POPULATION AND AGRICULTURE

INTRODUCTION.

ECONOMY in general is the art of providing for all the wants of a family, with prudence and

frugality.

If any thing necessary or useful is found wanting, if any thing provided is lost or milapplied, if any fervant, any animal, is supernumerary or useless, if any one fick or infirm is neglected, we immediately perceive a want of economy. The object of it, in a private family, is therefore to provide for the nourishment, the other wants, and the employment of every individual. In the first place, for the master, who is the head, and who directs the whole; next for the children, who interest him Vol. 1.

B

above all other things; and laft for the fervants, who being ufeful to the head, and effential to the well-being of the family, have therefore a title to become an object of the mafter's care and concern.

The whole economy must be directed by the head, who is both lord and fleward of the family. It is however necessary, that these two offices be not confounded with one another. As lord, he establishes the laws of his economy; as steward, he puts them in execution. As lord, he may reftrain and give his commands to all within the house as he thinks proper; as fleward, he must conduct with gentleness and address, and is bound by his own regulations. The better the economift, the more uniformity is perceived in all his actions, and the less liberties are taken to depart from flated rules. He is no ways mafter to break through the laws of his economy, although in every respect he may keep each individual within the house, in the most exact subordination to his commands. Economy and government, even in a private family, prefent therefore two different ideas, and have also two different objects.

What economy is in a family, political economy is in a flate: with these effential differences however, that in a state there are no servants, all are children: that a family may be formed when and how a man pleases, and he may establish what plan of economy he thinks fit; but states are sound formed, and the economy of these depends upon a thousand circumstances. The stateman (this is a general term to signify the head, according to



the form of government) is neither mafter to eftablish what economy he pleases, or in the exercise of his sublime authority to overturn at will the cstablished laws of it, let him be the most despotic monarch upon earth.

The great art therefore of political economy is, first to adapt the different operations of it to the spirit, manners, shabits, and ensumes of the people, and afterwards to model these circumstances so, as to be able to introduce a set of new and more

ufeful institutions.

The principal object of this science is to secure a certain fund of substitence for all the inhabitants, to obviate every circumflance which may render it precarious; to provide every thing necessary for supplying the wants of the society, and to employ the inhabitants I supposing them to be freemen) in such a manner as naturally to create reciprocal relations and dependencies between them, so as to make their several interests lead them to supply one another with their reciprocal wants.

If one confiders the variety which is found in different countries, in the diffribution of property, fubordination of claffes, genius of people, proceeding from the variety of forms of government, laws, and manners, one may conclude, that the political economy in each muft necessarily be different, and that principles, however universally true, may become quite ineffectual in practice, without a sufficient preparation of the spirit of a people.

It is the business of a statesman to judge of the expediency of different schemes of economy, and

by degrees to model the minds of his subjects so as to induce them, from the allurement of private interest, to concur in the execution of his plan.

The speculative person, who removed from the practice, extracts the principles of this science from observation and reflection, should diverth himself, as far as possible, of every prejudice, in favor of etablished opinions, however reasonable, when examined relatively to particular nations: he must do his utmost to become a citizen of the world, comparing cussoms, examining minutely institutions which appear alike, when in different countries they are found to produce different effects: he should examine the cause of such differences with the utmost diligence and attention. It is from such inquiries, that the true principles are discovered.

He who takes up the pen upon this fubject, keeping in his eye the customs of his own or any other country, will fall more naturally into a description of one particular fystem of it, than into an examination of the principles of the science in general: he will applaud fuch inflitutions as he finds rightly administered at home; he will condemn those which are administered with abuse; but, without comparing different methods of executing the fame plan in different countries, he will not eafily diffinguish the disadvantages which are effential to the institution, from those which proceed from the abuse. For this reason a land tax excites the indignation of a Frenchman, an excise that of an Englishman. One who looks into the execution of both, in each country, and in every branch of management,

2010 (200)

INTROD. POLITICAL ECONOMY. -

will discover the real effects of these impositions, and be able to distinguish what proceeds from abuse, from what is essential to the burden.

Nothing is more effectual towards preparing the fpirit of a people to receive a good plan of economy, than a proper reprefentation of it. On the other hand, nothing is better calculated to keep the flatefman, who is at the head of affairs, in awe.

When principles are well underflood, the real confequences of burdenfome inflitutions are clearly feen: when the purposes they are intended for, are not obtained, the abuse of the stateman's administration appears palpable. People then will not so much ery out against the imposition, as against the misapplication. It will not be a land tax of four shillings in the pound, nor an excise upon wines and tobacco, which will excite the murmurs of a nation; it will be the prodigal dissipation and misapplication of the amount of these taxes after they are laid on. But when principles are not known, all inquiry is at an end, the moment a nation can be engaged to submit to the burden. It is the same with regard to every other part of this science.

Having pointed out the object of my purfuit, I fall only add, that my intention is to attach my-felf principally to a clear deduction of principles, and a flort application of them to familiar examples, in order to avoid abstraction as much as possible. I farther intend to consine myself to such parts of this extensive subject, as shall appear the most interesting in the general system of modern politics, of which I shall treat with that spirit of liberty, which reigns

more and more every day, throughout all the polite and flourishing nations of Europe.

When I compare the elegant performances which have appeared in Great Britain, and in France with my dry and abstracted manner of treating the same fubject, in a plain language void of ornament, I own I am discouraged on many accounts. If I am obliged to fet out by laying down as fundamental principles the most obvious truths, I dread the imputation of pedantry, and of pretending to turn common sense into science. If I follow these principles through a minute detail, I may appear trifling. I therefore hope the reader will believe me, when I tell him, that these defects have not escaped my discernment, but that my genius, the nature of the work, and the connexion of the fubject, have obliged me to write in an order and in a stile where every thing has been facrificed to perspicuity.

My principal aim shall be to discover truth, and to enable my reader to touch the very link of the chain where I may at any time go astray.

My business shall not be to seek for new thoughts, but to reason consequentially; and if any thing new be found, it will be in the conclusions.

Long fleps in political reasoning lead to error; close reasoning is tedious, and to many appears trivial: this however must be my plan, and my consolation is, that the further I advance, I shall become the more interesting.

Every supposition must be considered as strictly relative to the circumstances presupposed; and though, in order to prevent misapplication, and

to avoid abstraction as much as possible, I frequently make use of examples for illustrating every principle; yet these, which are taken from matters of fact, must be supposed divested of every foreign circumstance inconsistent with the supposition.

I shall combat no particular opinion in such intricate matters; though sometimes I may pass them in review, in order to point out how I am led so differ from them.

I pretend to form no fystem, but by following out a succession of principles, consistent with the nature of man and with one another, I shall endeavour to surnish some materials towards the forming of a good one.

C H A P. - 1.

Of the Government of Mankind.

MAN we find acting uniformly in all ages, in all countries, and in all climates, from the principles of felf-intereft, expediency, duty, or paffion. In this he is alike, in nothing elfe.

These motives of human actions produce such a variety of combinations, that if we consider the several species of animals in the creation, we shall find the individuals in no class so unlike to one amother, as man to man. No wonder then if people differ in opinion with regard to every thing which

relates to man.

As this noble animal is a fociable creature, both from neceffity and inclination, we also find, in all ages, climates and countries, a certain modification of government and subordination established among them. Here again we are presented with as great variety as there are different societies; all however agreeing in this, that the end of a voluntary subordination to authority is with a view to promote the general good.

Conflant and uninterrupted experience has proved to man, that virtue and juffice in those who govern, are sufficient to render the society happy, under any form of government. Virtue and justice when applied to government mean no more than a tender affection for the whole society, and an exact and impartial regard for the interest of every class.

Africa consideration and the

All actions, and indeed all things, are good or bad only by relation. Nothing is fo complex: as relations when confidered with regard to a fociety, and nothing is fo difficult as to difcover truth when involved and blended with these relations.

We must not conclude from this, that every operation of government becomes problematical and uncertain as to its confequences: some are evidently good; others are notoriously bad: the middle terms are always the least effential, and the more complex they appear to a discerning eye, the more trivial they are found to be in their immediate confequences.

A government must be continually in action, and one principal object of its attention must be, the consequences and essects of new institutions.

Experience alone will show, what human prudence could not foresee; and mistakes must be corrected as often as expediency requires.

All governments have what they call their fundame, can never fubfil among men, the most variable laws, can never fubfil among men, the most variable thing we know: the only fundamental law, falus populi, must ever be relative, like every other thing. But this is rather a maxim than a law.

It is however expedient, nay abfolutely necessary, that in every state, certain laws be supposed sundamental and invariable: both to serve as a curb to the ambition of individuals, and to point out to the states of the order of the plan of government, which experience has proved to be the best adapted to the spirit of his people.

Such laws may even be confidered as adually invariable, while a flate fubfifts without convultions or revolutions: becaule then the alterations are fo gradual, that they become imperceptible to all, but the most discerning, who compare the cultoms and manners of the same people in different periods of time and under different combinations of circumfiances.

As we have taken for granted the fundamental maxim, that every operation of government flould be calculated for the good of the people, fo we may with equal certainty decide, that in order to make a people happy, they must be governed according to the spirit which prevails among them.

I am next to explain what I mean by the spirit of a people, and to show how far this spirit must be made to insluence the government of every society.

C H A P. II.

Of the Spirit of a People.

THE spirit of a people is formed upon a set of received opinions relative to three objects; morals, government, and manners: these once generally adopted by any society, confirmed by long and constant habit, and never called in question, form the bass of all laws, regulate the form of every government, and determine what is commonly called the customs of a country.

To know a people we must examine themunder

those general heads. We acquire the knowledge of their morals with ease, by consulting the tenets of their religion, and from what is taught among them by authority and under direction.

The fecond, or government, is more difguifed, as it is conflantly changing from circumflances, partly refulting from domeflic and partly from foreign confiderations. A thorough knowledge of their hiftory, and converfation with their flate/men, may give one, who has access to these helps, a very competent knowledge of this branch.

The last, or the knowledge of the manners of a people, is by far the most difficult to acquire, and yet is the most open to every person's observation.

Certain circumflances with regard to manners are fupposed by every one in the country to be so well. known, fo generally followed and observed, that it feldom occurs to any body to inform a stranger concerning them. In one country nothing is fo injurious as a froke with a flick, or even a gefture which implies a defign or a defire to firike *: in another a stroke is nothing, but an opprobrious expression is not to be borne +. An innocent liberty with the fair fex, which in one country passes without censure, is looked upon in another as the highest indignity §. In general, the opinion of a people with regard to injuries is established by custom only, and nothing is more necessary in government, than an exact attention to every circumftance peculiar to the people to be governed.

^{*} France.

[†] Germany.

The kingdom of Spain was loft for a violence committed upon chaffity *; the city of Genoa for a blow +; the kingdoms of Naples and Sicily have ever been ready to revolt; because having been for many ages under the dominion of strangers, the people have never been governed according to the true spirit of their manners. Let us consult the revolutions of all countries, and we shall find, that the most trivial circumstances have had a greater influence on the event, than the more weighty reafons, which are always fet forth as the real motives. I need not enlarge upon this subject, my intention is only to fuggeft an idea which any one may purfue, and which will be applied upon many occasions as we go along; for there is no treating any point which regards the political economy of a nation, without accompanying the example with fome supposition relative to the spirit of the people. I return.

I have faid, that the most difficult thing to learn concerning a people, is the spirit of their manners. Consequently, the most difficult thing for a stranger to adopt, is their manner. Men acquire the language, nay even lose the foreign accent, before they lose the oddity of their manner. The reason is plain. The inclinations mult be changed, the taste of amusement must be new modelled; established maxims

^{*} By Roderigo, the laft king of the Gothic line.

[†] Given by an Austrian officer to a Genoese, which occasioned the revot in 1747, by which the Germans were expected the city.

upon government, manners, nay even upon some moral actions, must undergo certain new modifications, before the stranger's conversation and behaviour becomes consistent with the spirit of the people with whom he lives.

From these considerations, we may find the reason, why nothing is more heavy to bear than the government of conquerors, in spite of all their endeavours to render themselves agreeable to the conquered. Of this experience has ever proved the truth, and princes are fo much perfuaded of it, that when a country is fubdued in our days, or when it otherwife changes mafters, there is feldom any question of altering, but by very flow degrees and length of time, the established laws and customs of the inhabitants. I might fafely fay, there is no form of government upon earth fo excellent in itself, as, necessarily, to make the people happy under it. Freedom itself, imposed upon a people groaning under the greatest slavery, will not make them happy, unless it is made to undergo certain modifications, relative to their established habits.

Having explained what I mean by the spirit of a people, I come next to consider, how far this spirit must influence government.

If governments be taken in general, we shall find them analogous to the spirit of the people. But the point under consideration is, how a flatesman is to proceed, when expediency and resinement require a change of administration, or when it becomes necessary from a change of circumstances. The great alteration in the affairs of Europe within

0.00

these three centuries, by the discovery of America and the Indies, the springing up of industry and learning, the introduction of trade and the luxurious, 'arts, the establishment of public credit, and a general system of taxation, have entirely altered

the plan of government every where.

From feudal and military, it is become free and commercial. I oppose freedom in government to the feudal system, only to mark that there is not found now, that chain of subordination among the fubjects, which made the effential part of the feudal form. The head there had little power, and the lower classes of the people little liberty. Now every industrious man, who lives with economy, is free and independent, under most forms of government. Formerly, the power of the barons swallowed up the independency of all inferior classes. I oppose commercial to military, only because the military governments now are made to subfift from the confequences and effects of commerce: that is, from the revenue of the flate, proceeding from taxes. Formerly, every thing was brought about by numbers; now, numbers of men cannot be kept together without money.

This is fufficient to point out the nature of the revolution in the political state, and of consequence

in the manners of Europe.

The fpirit of a people changes no doubt of itself, but by flow degrees. The same generation commonly adheres to the same principles, and retains the same spirit. In every country we find two generations upon the slage at a time; that is to say,

we may diffibute into two claffes the spirit which prevails; the one amongst men between twenty and thirty, when opinions are forming; the other of those who are past fifty, when opinions and habits are formed and confirmed. A person of judgment and observation may forese many things relative to government, from an exact application to the rise and progress of new customs and opinions, provided he preserve his mind free from all attachments and prejudices, in favor of those which he himself has adopted, and in that delicacy of sentation necessary to perceive the influence of a change of circumstances. This is the genius proper to form a great statefman.

In every new step the spirit of the people should be first examined, and if that be not found ripe for the execution of the plan, it ought to be put off, kept entirely secret, and every method used to prepare the people to relish the innovation.

The project of introducing popery into England was blown before it was put in practice, and fo mitgave. Queen Elizabeth kept her own fecret, and fucceeded in a fimilar attempt. The scheme of a general excise was pushed with too much visacity, was made a matter of party, ill-timed, and the people nowise prepared for it; hence it will be the more difficult to bring about at another time, without the greatest precautions.

In turning and working upon the fpirit of a people, nothing is impossible to an able statefman. When a people can be engaged to murder their wives and children, and burn themsel16

ves, rather than fubmit to a foreign enemy, when they can be brought to give their most precious effects, their ornaments of gold and filver, for the fupport of a common cause; when women are brought to give their hair to make ropes, and the most decrepit old men to mount the walls of a town for its defence; I think I may fay, that by properly conducting and managing the spirit of a people, nothing is impossible to be accomplished. But when I fay, nothing is impossible, I must be understood to mean, that nothing effentially necessary for the good of the people is impossible; and this is all that is required in government.

That it requires a particular talent in a flatefman to dispose the minds of a people to approve even of the scheme which is the most conducive to their interest and prosperity, appears from this; that we fee examples of wife, rich and powerful nations languishing in inactivity, at a time when every individual is animated with a quite contrary (pirit; becoming a prey to their enemies, like the city of Jerufalem, while they are taken up with their domeflic animofities, only because the remedies proposed against these evils contradict the spirit of the times *.

The great art of governing is to diveft one's felf of prejudices and attachments to particular opinions, particular classes, and above all to particular persons : to confult the spirit of the people, to give way to it in appearance and in fo doing to give it a turn capable of

inspiring

^{*} This was writ in the year 1759, about the time the island of Minorca was taken by the French.

those sentiments which may induce them to relish the change, which an alteration of circumstances has rendered necessary.

Can any change be greater among free men, than from a flate of absolute liberty and independency to become subject to constraint in the most trivial actions? This change has however taken place over all Europe within these three hundred years, and yet we think ourselves more free than ever our fathers were. Formerly a gentleman who enjoyed a bit of land knew not what it was to have any demand made upon him, but in virtue of obligations by himfelf contracted. He disposed of the fruits of the earth, and of the labor of his fervants or vaffals, as he thought fit. Every thing was bought, fold, transferred, transported, modified, and composed, for private confumption, or for publicufe, without ever the flate's being once found interested in what was doing. This, I fay, was formerly the general fituation of Europe, among free nations under a regular administration; and the only impositions commonly known to affect landed men were made in confequence of a contract of fubordination, feudal or other, which had certain limitations; and the impositions were appropriated for certain purposes.

Daily experience shows, that nothing is more against the inclinations of a people, than the imponition of taxes; and the lefs they are accustomed to them, the more difficultitis to get them established.

The great abuse of governors in the application of taxes contributes not a little to augment and entertain this repugnancy in the governed; but befides abuse, Vol. I.

there is often too little management used to prepare the spirits of the people for such innovations: for we see them upon many occasions submitting with chearfulness to very heavy impositions, provided they be well-timed, and consistent with their manners and disposition. A French gentleman, who cannot bear the thought of being put upon a level with a peasant in paying a land tax, pays contentedly, in time of war, a general tax upon all his effects, under a disferent name. To pay for your head is terrible in one country; to pay for light appears as terrible in another.

It often happens, that flatesmen take the hint of new impositions from the example of other nations, and not from a nice examination of their own domestic circumstances. But when these are rightly attended to, it becomes easy to discover the means of executing the same plan, in a way quite adapted to the spirit, temper, and circumstances of the people. When strangers are employed as statesmen, the disorder is fill greater, unless in cases of most extraordinary penetration, temper, and above all

flexibility and difcretion.

State/men have fometimes recourse to artifice instead of reason, because their intentions often are not upright. This destroys all confidence between them and the people; and confidence is necessary when you are in a manner obliged to ask a favor, or when at least what you demand is not indisputably your right. A people thus tricked into an imposition, though expedient for their prosperity, will oppose violently, at another time, a like measure, even when essential to their preservation.

At other times, we fee flatefimen preferring the allurement of prefent eafe, precifely at the time when people's minds are befl disposed to receive a burden. I mean when war threatens, and when the mind is heated with a refentment of injuries. Is it not wonderful, at such a time as this, to increase taxes only in proportion to the interest of money wanted; does not this imply a flort-fighted-nefs, or at least an indifference as to what is to come? Is it not more natural, that a people should consent to come under burdens to gratify revenge, than submit to repay a large debt when their minds are in a flate of tranquillity.

From the examples I have given, I hope what I mean by the fpirit of a people is fufficiently underflood, and I think I have abundantly fhown the necessity of its being properly disposed, in order to establish a right plan of economy. This is for true, that many examples may be sound, of a people's rejecting the most beneficial inflitutions, and even the greatest favors, only because some circumstance had shocked their slabished customs. No wonder then, if we fee them refuse to come under limitations, restraints and burdens, when the utmost they can be flattered with from them, is a distant prospect of national good.

I have found it necessary to premise these general reflexion, in order to obviate many objections which might naturally enough occur in the perusal of this inquiry. I shall have occasion to make a number of suppositions, and to draw consequences from them, which are abundantly natural, if a proper

spirit in the people be presupposed, but which would be far from being natural without this suppossition. I suppose, for example, that a poor man, loaded with many children, would be glad to have the flate maintain them; that another, who has wasted lands, would be obliged to one who would gratuitously build him a farm-house upon it. Yet in both suppositions I may prove mislaken; for fathers there are, who would rather see their children dead than out of their hands; and proprietors are to be found, who, for the sake of hunting, would lay the finest country in Europe into a waste.

In order to communicate an adequate idea of what I undersland by political economy, I have explained the term, by pointing out the object of the art; which is, to provide food, other necessaries, and employment to every one of the fociety.

ociety.

This is a very fimple and a very general method of defining a most complicated operation.

To provide a proper employment for all the members of a fociety, is the same as to model and conduct every branch of their concerns.

Upon this idea, I think, may be formed the most extensive basis for an inquiry into the principles

of political economy.

The next thing to be done, is to fall upon a difund method of analyzing to extensive a subject, by contriving a train of ideas, which may be directed towards every part of the plan, and which, at the fametime, may be made to arise methodically from one another.

For this purpose I have taken a hint from what the late revolutions in the politics of Europe have pointed out to be the regular progress of mankind, from great fimplicity to complicated refinement,

This first book shall then set out by taking up fociety in the cradle, as I may fay. I shall then examine the principles which influence their multiplication, the method of providing for their fubfistence, the origin of their labor, the effects of their liberty and flavery, the distribution of them into classes, with some other topics which relate to mankind in general,

Here we shall find the principles of industry . influencing the multiplication of mankind, and the cultivation of the foil. This I have thrown in on purpose to prepare my reader for the subject of the fecond book; where he will find the fame principle (under the wings of liberty) providing an eafy sublistence for a numerous populace, by the means of trade, which fends the labor of an industrious people over the whole world.

From the experience of what has happened these last two hundred years, we find to what a pitch the trade and industry of Europe has increased alienations, and the circulation of money. I shall, therefore, closely adhere to these, as the most immediate confequences of the preceding improvement; and, by analyzing them, I fliall form my third book, in which I intend to treat of credit.

We see also how credit has engaged nations to avail themselves of it in their wars, and how, by the use of it, they have been led to contract debts; which they never can fatisfy and pay, without imposing taxes. The doctrine then of debts and taxes will very naturally follow that of credit in this great chain of political confequences

By this kind of historical clue, I shall conduct myself through the great avenues of this extensive labyrinth; and in my review of every particular district, I shall step from consequence to consequence, until I have penetrated into the utmost

recesses of my own understanding

When a subject is broken off, I shall render my transitions as gradual as I can, by fill preserving some claim of connexion; and although I cannot flatter myself (in such infinite variety of choice, as to order and distribution) to hit off, at all times, that method, which may appear to every reader the most natural and the most correct, yet I shall spare no pains in casting the materials into different forms, so as to make the best distribution of them in my power.

C H A P. III.

Upon what Principles, and from what natural Caules do Mankind multiply? And what are the effects of Procreation in Countries where Numbers are not found to increase?

I HE multiplication of mankind has been treated of in different ways; fome have made out tables to flow the progression of multiplications; others have treated the question historically. The state of numbers in different ages of the world, or in different countries at different times, has been made the object of inquiry; and the most exact ferutiny into ancient authors, the means of inveftigating the truth of this matter. All passages relative to the subject have been laid together, and accompanied with gloffes and interpretations the most plausible, in order to determine the main question. The elaborate performances of Mr. Hume, and Mr. Wallace, who have adopted opposite opinions in regard to the populoufnels of the ancient world, have left nothing new to be faid upon this subject; at least the application they appear to have given in examining the ancients, is a great discouragement to any one who might otherwise still flatter himself, there, to find out circumstances proper to cast a new light upon the question.

My intention in this chapter is not to decide, nor even to give my opinion upon that matter, far lefs to combat the arguments advanced on either fide. I am to confider the question under a different point of view; not to inquire what numbers of people were found upon the earth at a certain time, but to examine the natural and rational causes of multiplication. If we can discover these, we may perhaps be led to judge how far they might have operated in different capes and in different countries.

The fundamental principle of the multiplication of all animals, and confequently of man, is generation; the next is food: generation gives existence,

food preferves it. Did the earth produce of itself the proper nouriflment for man, with unlimited abundance, we flould find no occasion to labor in order to procure it. Now in all countries found inhabited, as in those which have been found defolate, if the flate of animals be inquired into, the number of them will be found in proportion to the quantity of food produced by the earth. regularly throughout the year, for their fubfillence. I fay, regularly throughout the year, because we perceive in those animals which produce in great abundance, fuch as all the feathered genus, that vaft multitudes are deflroyed in winter; they are brought forth with the fruits of the earth, and fall in proportion. This principle is fo natural, that I think it can hardly be controverted.

As to man, the earth does not spontaneously produce nourishment for him in any considerable degree. I allow that as fome species of animals fupport life by devouring others, fo may man : but it must be observed, that the species seeding must always be much inferior in number to the species sed upon. This is evident in reason and in fact.

Were the earth therefore uncultivated, the numbers of mankind would not exceed the proportion of the ipontaneous fruits which file offers for their immediate use, or for that of the animals which might be the proper nourishment of man.

There is therefore a certain number of mankind which the earth would be able to maintain without any labor: allow me to call this quantity (A). Does it not, from this expolition of the matter, appear plain, that without labor (A) never can increase any more than animals, which do not work for themselves, can increase beyond the proportion of food provided for them by nature? Let it be however observed, that I do not pretend to limit (A) to a determined number. The seasons will no doubt influence the numbers of mankind, as we see they influence the plenty of other animals; but I say (A) will never increase beyond the fixed proportion above-mentioned.

Having refolved one quefion with regard to multiplication, and fhown that numbers must become greater or finaller according to the productions of nature, I come to the fecond thing proposed to be treated of in the chapter: to wit, what will become of the generative faculty after it has produced the full proportion of (A), and what effects will afterwards follow.

We fee how beneficent, I might have faid prodigal, nature is, in beflowing life by generation. Several kinds of animals, efpecially infects, multiply by thoufunds, and yet the species does not appear annually to increase. No body can pretend that particular individuals of any species have a privilege to live, and that others die from a difference in their nature. It is therefore reasonable to conclude, that what destroys such vast quantities of those produced, must be, among other causes, the want of sood. Let us apply this to man,

Those who are supposed to be fed with the spontaneous fruits of the earth, cannot, from what has been faid, multiply beyond that proportion; at the fame time the generative faculty will work its natural effects in augmenting numbers. The confequence will be, that certain individuals muft become worfe fed, confequently weaker; confequently, if in that weakly flate, nature fhould withhold a part of her ufual plenty, the whole multitude will be affected by it; a difeafe may take place, and fweep offa far greater number than that proportioned to the deficiency of the feafon. What refults from this? That those who have escaped, finding food more plentiful, become vigorous and strong; generation gives life to additional numbers, food preserves it, until they rafe up to the former flandard.

Thus the generative faculty refembles a fpring loaded with a weight, which always exerts itself in proportion to the diminution of refilance: when food has remained some time without augmentation or diminution, generation will carry numbers as high as politible; if then food come to be diminified, the spring is overpowered; the force of it becomes lefs than nothing. Inhabitants will diminifia, at least, in proportion to the overtharge. If upon the other hand, food be increased, the spring which stood at o, will begin to exert itself in proportion as the resistence diminishes; people will begin to be better fed; they will multiply, and in proportion as they increase in numbers, the food will become scarce again.

I must here subjoin a remark very analogous to this subject. That the generative faculty in man (which we have compared to a spring) and the care and love we have for our children, first prompt us to multiply, and then engage us to divide what we have with our little ones. Thus from dividing and subdividing it happens, that in every country where food is limited to a certain quantity, the inhabitants must be subsisted in a regular progression, descending down from plenty and ample subsistence, to the last periods of want, and even sometimes starving for hunger.

Although the examples of this laft extremity are not common in some countries, yet 1 believe they are more so than is generally imagined; and the other flages of want are productive of many difeases, and of a decay which extinguishes the saculty of generation, or which weakens it, so as to produce children less vigorous and lefs healthy. I appeal to experience, if this reasoning be not just.

Puttwo or three pairs of rabbits into a field proper for them, the multiplication will be rapid; and in a few years the warren will be flocked; you may take yearly from it a hundred pairs, I fiall fuppofe, and keep your warren in good order: give over taking any for fome years, you will perhaps find your original flock rather diminished than increased, for the reasons above mentioned. Africa yearly furnishes many thousands for the cultivation of America; in this the resembles the warren. I have little doubt but that if all her sons were returned to her, by far the greater part would die of hunger.

C H A P. IV.

Continuation of the fame Subject, with regard to the natural and immediate effects of Agriculture, as to Population.

PROCEED in my examination. I now suppose man to add his labor and industry to the natural activity of the soil: in so far, as by this he produces an additional quantity of food, in so far he lays a soundation for the maintenance of an additional number. This number I shall call (B). From this I conclude, that as (A) is in a constant proportion to the spontaneous fruits, so (B) must be in proportion to agriculture (by this term I understand at present every method of augmenting food by labor) consequently the number maintained by the labor of mankind must be to the whole number of mankind as (B) is to (A+B), or as (B) is to (A) and (B) sounds.

is to (A+B), or as (B) is to (A) and (B) jointly. By this operation we find mankind immediately divided into two classes; those who, without working, live upon the spontaneous fruits of the earth; that is upon milk, cattle, hunting, &c. The other part, those who are obliged to labor the soil. It is proper next to inquire what should naturally oblige a man to labor; and what are the natural consequences of it as to multiplication.

We have already faid, that the principle of generation is inherent in man, and prompts him to multiply. Another principle, as naturally inherent

in the mind, as the first is in the body, is self-love. or a defire of eafe and happiness, which prompts those who find in themselves any superiority, whether personal, or political, to make use of every natural advantage. Confequently, fuch will multiply proportionably: because by appropriating to themselves the fruits of the earth, they have the means of fubfifting their offspring. The others, I think, will very naturally become their fervants; as this method is of all others the most easy to procure fubfiftence. This is fo analogous to the nature of man, that we fee every where, even among children, that the fmallest superiority in any one over the rest, constantly draws along with it a tribute of fervice in one way or other. Those who become fervants for the fake of food, will foon become flaves: for flavery is but the abuse of service, established by a civil inflitution; and men who find no possibility of fubfifting otherwife, will be obliged to ferve upon the conditions prescribed to them.

This feems a confequence not unnatural in the infancy of the world: yet I do not pretend to affirm that this was the origin of flavery. Servants, however, there have always been; and the abufe of fervice is what we understand by slavery. The subordin tion of children to their parents, and of fervants to their masters, seems to be the most rational origin of society and government. The first of these is natural, and follows as the unavoidable confequence of an entire dependance: the second is political, and may very naturally take place as to those who cannot otherwise procure subsistence. This last

species of subordination may, I think, have taken place, the moment man became obliged to labor for subsistence, but no sooner.

The wants of man are not confined to food merely. When food is to be produced from the rude furface of the carth, a great part of his time muft be taken up with this object, even fuppofing him to be provided with every utenfil proper for the exercife of his induftry: he muft therefore be in a worfe condition to provide for his other wants: confequently, he may be willing to ferve any one who will do it for him. Whereas on the other hand, if we fuppofe all mankind idle and fed, living upon the fpontaneous fruits of the earth, the plan of univerfall liberty becomes quite natural: because under fuch circumfances they find no inducement to come under a velnntary fubordination.

Let us now borrow the idea of a primitive fociety, of a government, of a king, from the most ancient history we have, the better to point out the effects of agriculture and multiplication. The fociety is the whole taken together; it is Jacob, his fons, their wives, their children, and all the fervants. The government regards the inflitutions prefcribed by Jacob, to every one of the family, concerning their respective subordination and duty. Multiplication will here go forward; not in proportion to the generative faculty, but according to the employment of the persons already generated. If Jacob continue pathring his herds, he must extend the limits of his right of passure; he must multiply his stock

of cattle, in proportion as the mouths of his family. augment. He is charged with all this detail: for he is master, and director, and statesman, and general provider. His fervants will work as they are ordered; but if he has not had the proper forefight, to break up lands fo foon as his family comes nearly up to that proportion which his flocks can eafily feed; if in this cafe, a dry feafon should burn up the grass in Palestine, he will be obliged to fend fome of his flock of cattle. with fome of his family, to market, there to be fold; and with the price he must buy corn. For in this early age, there was money, there were manufacturers of fackcloth, of common rayment, and of party-colored garments; there was a trade in corn, in spicery, balm, and myrrh. Jacob and his family were shepherds, but they lived not entirely on flesh; they eat bread: confequently there was tillage in those days, though they exercifed none. The famine however was ready to deflroy them, and probably would have done it, but for the providential circumstance of Joseph's being governor of Egypt. He relieved their diffress, he gave to his family the best country in the whole kingdom for pasture; and they had a gratuitous fupply of bread.

No doubt, folong as these favorable circumstances subsisted, multiplication would go on apace. What supernatural affishance God was pleased to grant for the increase of his chosen people, does not concern my inquiry.

32

1 I have mentioned transiently, this example of the patriarch, only to point out how ancient the use of money, the invention of trade and manufactures appear to have been. Without such previous establishments, I consider mankind as savages, living on the spontaneous fruits of the earth, as in the first supposition; and confined, as to numbers, to the actual extent of these productions.

From what has been faid, we may conclude, that the numbers of mankind must depend upon the quantity of food produced by the earth for their nourishment; from which, as a corollary, may be drawn.

That mankind have been, as to numbers, and must ever be, in proportion to the food produced; and that the food produced will be in the compound proportion of the fertility of the climate, and the industry of the inhabitants.

From this laft proposition it appears plain, that there can be no general rule for determining the number of inhabitants necessary for agriculture, not even in the same country. The fertility of the foil when labored; the ease of laboring it; the quantity of good spontaneous fruits; the plenty of sish in the rivers and sea; the abundance of wild birds and beafts; have in all ages, and ever must influence greatly the nouriflment, and, consequently, regulate the multiplication of man, and determine his employment.

To make an establishment in a country not before inhabited, to root out woods, destroy wild and venomous animals, drain marfly grounds, give a free courfe to water, and to lay down the furface into corn fields, must furely require more hands than to cultivate the same after it is improved. For the truth of this, I appeal to our American brethren.

We may therefore conclude, that the moft effectial requisite for population, is that of agriculture, or the providing of subfishers. Upon this all the rest depends: while subfisherse is upon a precarious sooting, no statesman can turn his attention to any thing elfe.

The great importance of this object has engaged fome to imagine, that the luxurious arts, in our days, are prejudicial both to agriculture and multiplication. It is fometimes a lofs to fix one's attention too much upon any one object, however important. No body can difpute that agriculture is the foundation of multiplication, and the most effential requisite for the prosperity of a flate. But it does not follow from this, that almost every body in the flate flouid be employed in it; that would be inverting the order of things, and turning the fervant into the mafter. The duty and business of man is not to feed j he is fed, in order to do his duty, and to become uleful.

It is not fufficient for my purpose to know, that the introduction of agriculture, by multiplying the quantity of the earth's productions, does evidently tend to increase the numbers of mankind, I must examine the political causes which must concer, in order to operate this effect.

VQL. I.

For this purpole, my next inquiry shall be directed towards discovering the true principles which influence the employment of man, with respect to agriculture. I shall spare no pains in examining this point to the bottom, even though it should lead me to anticipate some branches of my subject.

I shall endeavour to lay down principles confisient with the nature of man, with agriculture, and with multiplication, in order, by their means, to discover both the use and abuse of the two last. When these parts are well underslood, the rest will go on more smoothly, and I shall find the less occasion to interrupt my subject, in order to explain the topics upon which the whole depends.

C H A P. V.

In what Manner, and according to what Principles, and political Causes, does Agriculture augment Population?

I have already shown, how the spontaneous fruits of the earth provide a fund of nourishment for a determined number of men, and I have slightly touched upon the consequences of adding labor to the natural activity of the soil.

Let me now carry this inquiry a little farther. Let me suppose a country fertile in spontaneous productions, capable of improvements of every kind, inhabited by a people living under a free government, and in the most refined simplicity, without trade, without the luxurious arts, and without ambition. Let me here fuppose a statesman, who shall inspire a taste for agriculture and for labor into those who formerly consumed the spontaneous fruits of the earth in ease and idleness. What will become of this augmentation of food produced by this additional labor?

The fudden increase of food, such as that here supposed, will immediately diffuse vigor into all; and if the additional quantity he not very great, no superfluity will be found. No sooner will the inhabitants be fully nourissed, but they will begin to multiply a-new; then they will come to divide with their children, and food will become scarce.

again.

Thus much is necessary for the illustration of one principle; but the effects, which we have been pointing out, will not be produced barely by engaging those who lived by hunting (I suppose) to quit that trade, and turn farmers. The flatefman must also find out a method to make the produce of this new branch of industry circulate downwards, fo as to relieve the wants of the most necessitous. Otherwife, the plenty produced, remaining in the hands of those who produced it, will become to them an absolute superfluity; which, had they any trade with a neighbouring flate, they would fell, or exchange, and leave their fellow citizens to flarve. And as we suppose no trade at all. this superfluity will perish like their cherries, in a year of plenty; and confequently the farmers will immediately give over working.

If, to prevent this inconveniency, the flatefinant forces certain classes to labor the foil, and, with differetion, distributes the produce of it to all that have occasion for substitutes, this will prove an infallible way of multiplying inhabitants, of making them laborious, and of preferving a simplicity o manners; but it is also the picture of ancient flavery, and is therefore excluded from the supposition.

If he acts confiftently with that fpirit of liberty. which we have supposed to animate his subjects, he has no method left, but to contrive different employments for the hands of the necessitous, that, by their labor, they may produce an equivalent which may be acceptable to the farmers, in lieu of this fuperfluity; for these last will certainly not raife it, if they cannot dispose of it; nor will they dispose of it, but for a proper equivalent. is the only method (in a free flate) of procuring additional food, and of distributing it through the fociety, as the price of those hours which before were spent in idleness: and, as this will prove a more certain and more extensive fund of subsistence. than the precarious productions of spontaneous fruits, which cannot be increased at discretion, and in proportion to demand, it will greatly increase numbers; but, on the other hand, it must evidently destroy that simplicity of manners which naturally reigns among nations who do not labor.

A people, therefore, who have an industrious turn, will multiply in proportion to the fuperfluity of their farmers; because the labor of the necesfitous will prove an equivalent for it. Now this additional number of inhabitants being raifed and fed with the fuperfluity actually produced by the farmers, can never be fupposed necoslary for providing that quantity, which (though relatively to the farmers it be called a superfluity) is only a sufficiency relatively to the whole society; and, therefore, if it be found necessary to employ the new inhabitant also in farming, it must only be with a view to a full greater multiplication.

Farther, we may lay it down as a principle, that a farmer will not labor to produce a fuperfluity of grain relatively to his own confumption, unlefs he finds fome want which may be fupplied by means of that fuperfluity; neither will other industrious persons work to supply the wants of the farmer for any other reason than to procure substitutions, which they cannot otherwise fo easily obtain. These are the reciprocal wants which the statesman must create, in order to bind the society together. Here then is one principle: Agriculture among a free people will augment population, only in proportion as the necessitions are put in a flutation to purchase substitutions.

If in any country which actually produces nourifiment for its inhabitants, according to the progreffion above-mentioned, (p. 36.) a plan is fet on foot for the extension of agriculture; the augmentation must be made to bear a due proportion to the progress of industry and wants of the people, or else moutlet must be provided for disposing of the superfluity. And if, at setting out, a foreign consumption cannot be procured for the produce of hubbandry, the greatest caution must be had to keep the improvement of the soil within proper bounds: for, without this, the plan intended for an improvement will, by over-doing, turn out to the detriment of agriculture. This will be the case, if the fruits of the earth be made to increase fafter than the numbers and the industry of those who are to consume them. For if the whole be not consumed, the regorging plenty will discourage the industry of the farmer.

But if, together with an encouragement to agriculture, a proper outlet be found for the fuperfluity, until the numbers and induftry of the people, by increasing, shall augment the home-confumption, which again by degrees will diminish the quantity of exportation, then the spring will easily overcome the refisance; it will dilate; that is, numbers will continue to increase.

From this may be derived another principle: That agriculture, when encouraged for the fake of multiplying inhabitants, must keep pace with the progress of industry; or an out-let must be provided for all superstances.

In the foregoing example, I have supposed no exportation, the more to simplify the supposition: I was, therefore, obliged to throw in a circumstance, in order to supply the want of it; to wit, an augmentation of inland demand from the supposition of inland demand from the supposition of inland demand from the supersistent of the supposed those who formerly supported themselves by this, to consume the supersituous sood of the farmers for the price of their labor. This may do well enough as a supposition, and has been made use of only to explain principles;

but the manners of a people are not fo eafily changed; and therefore I have anticipated a little the fupposition of trade, only to flow how it must concur with industry, in the advancement of agriculture and multiplication.

Let me next confider the confequences of an augmentation of agriculture in a country where the inhabitants are lazy; or where they live in fuch fimplicity of manners, as to have few wants which labor and industry can fupply. In this cafe, I fay, the scheme of agriculture will not succeed, and, if set on foot, part of the grounds will soon become uncultivated again.

The lazieft part of the farmers, difgusted with a labor which produces a plenty superstudies to themfelves, which they cannot dispose of for any equivalent, will give over working, and return to their ancient simplicity. The more laborious will not furnish food to the necessitious for nothing such therefore who cannot otherwise subsit, will naturally serve the industrious, and thereby sell their service for food. Thus by the diminution of labor, a part of the country, proportional to the quantity of food which the farmers formerly sound superstudies, will again become uncultivated.

Here then will be found a country, the population of which must stop for want of food; and which, by the supposition, is abundantly able to produce more. Experience every where shows the possible existence of such a case, since no country in Europe is cultivated to the tumost, and that there are many still, where cultivation, and consequently multi-

plication, is at a ftop. These nations I consider as in a moral incapacity of multiplying, the incapacity would be physical, if there was an actual impossibility of their procuring an augmentation of food by any means whatsoever.

These principles seem to be confirmed by experience, whether we compare them with the manner of living among the free American (Nages, or among the free, industrious, and laborious Europeans. We find the productions of all countries, generally speaking, in proportion, to the number of their inhabitants; and, on the other hand, the inhabitants are most commonly in proportion to the food.

I beg that this may not be looked upon as a quibble, or what is called a vicious circle. I have qualifted the general proposition by subjoining that it is found true most commonly; and from what is to follow, we shall better discover both the truth and meaning of what is here advanced. While certain causes operate, food will augment, and mankind will increase in proportion; when these causes cease. procreation will not augment numbers; then the general proposition will take place; numbers and food will remain the same, and balance one another. This I imagine to be fo in fact; and I hope to show that it is rational alfo. Let me now put an end to this chapter, by drawing fome conclusions from what has been laid down, in order to enlarge our ideas. and to enable us to extend our plan.

I. One consequence of a fruitful foil, possessed by a free people, given to agriculture, and inclined to induftry, will be the production of a fuperfluous quantity of food, over and above what is necessary to feed the farmers. Inhabitants will multiply; and according to their increase, a certain number of the whole, proportional to such superfluity of nourishment produced, will apply themselves to industry and to the supplying of other wants.

II. From this operation produced by induftry, we find the people diffibuted into two claffes. The first is that of the farmers who produce the substitute of business; the other 1 shall call free hands; because their occupation being to procure themselves substitute out of the superfluity of the farmers, and by a labor adapted to the wants of the society, may vary according to these wants, and these again according to the finite of the times.

III. If in the country we are treating of, both money and the luxurious arts are fuppoled unknown, then the fuperfluity of the farmers will be in proportion to the number of those whose labor will be found sufficient to provide for all the other necessities of the inhabitants; and so foon as this is accomplished, the consumption and produce becoming equally balanced, the inhabitants will increase no more, or at least very precariously, unless their wants be multiplied.

> Claus = Agriculturi, produttar de alimenti.
11. Claus = Mana dibere; omegati a communare.

he superficiole de juine, per provie della de buo lingui.

CHAP. VI.

How the Wants of Mankind promote their Multiplication,

If the country we were treating of in the former chapter be fupposed of a considerable extent and fruit fullness, and if the inhabitants have a turn for industry; in a short time, luxury and the use of money (or of fomething participating of the nature of money) will infallibly be introduced.

By LUXURY, I understand the confumption of any thing produced by the labor or ingenuity of man, which statters our engles or top of living, and which is neither necessary for our being well fed, well clothed, well defended against the injuries of the weather, nor for securing us against every thing which can hurt us 9.

*As my fabicd is different from that of m rale. I have no occasion to co-sider the term luxry in any other than a political fenfe, to wir, as a principle which produces amployment, and give bread to those who supply the demands of the rich. For this reason I have chose in the above definition of it, which conveys no idea, either of abuse, fensuality or excess; nor do I, at present, even consider the hurry of excess from to I, at present, even consider the hurry of excess from the I, and the effect of with regard to mankind in general, and the eff civil of luxry are only considered relatively to multiplication and spriculture of which the property of the effect of the excess of th

I beg therefore, that at prefent my recioning be carried no further with inductions the Oppole of the my like ation, is that it flound be to be too be too be too be too be too.

to be inversed -

By MONEY, I understand any commodity, which purely in lifely is of no material upto man for the purpojes above-mentioned, but which acquires flact an elimiation from his opinion of it, as to become the universal measure of what is called value, and an adequate equivalent for any thing allenable.

Here a new scene opens. This money must be found in the hands of some of the inhabitants; naturally, of such as have had the wit to invent it, and the address to make their countrymen sond of it, by representing it as an equivalent value for food and necessaries; that is to say, the means of procuring, without work or toil, not only the labor of others, but sood itself.

Here then is produced a new object of want. Every person becomes found of having money; but how to get it is the question. The proprietors will not give it for nothing, and by our former supposition every one within the society was understood to be abundantly supplied with food and necessaries; the farmers, from their laboring the ground; the free hands, by the return of their own ingenuity, in

or the diffination of private fortunes; 'although I may now and then reason very coolly upon the political consequences of such as least, when I only consider the influence they have at to seating and multiplying a people. We think the dock ine either of morals, or of government, h. we cosely these may appear connected with it; and did I not begin by simplifying ideas as much as possible, and by ban sin in geombinations, I should quek'y lose my way, and involve my-slif, in perplexities in extricable.

furnishing necessaries. The proprietors therefore of this money have all their wants supplied, and still are possessors of this new kind of riches, which we now suppose to be coveted by all.

The natural consequence here will be, that those who have the money will cease to labor, and yet will consume; and they will not consume for no-

thing, for they will pay with money.

Here then is a number of inhabitants, who live and confime the produce of the earth without laboring: food will foon become fcarce; demand for it will rife, and that will be paid with money; this is the beft equivalent of all; many will run to the plough; the fuperfluity of the farmers will augment; the rich will call for fuperfluities; the free hands will fupply them, and demand food in their turn. These will not be found a burden on the husbandmen, as formerly; the tich, who hired of them their labor or fervice, must pay them with money, and this money in their hands will ferve as an equivalent for the fuperfluity of nourishment produced by additional agriculture.

When once this imaginary wealth, money, becomes well introduced into a country, luxury will very naturally follow; and when money becomes the object of our wants, mankind become induftrious, in turning their labor towards every object which may engage the rich to part with it; and thus the Inhabitants of any country may increase in numbers, until the ground refuses farther nourishment. The consequences of this will make the sub-

ject of another chapter.



Before we proceed, fomething must be said, in order to restrain these general affertions a little.

We have supposed a very rapid progress of industry, and a very sudden augmentation of inhabitants, from the introduction of money. But it must be observed, that many circumstances have concurred with the money, to produce this effect.

We have supposed a country capable of improvement, a laborious people, a take of refinement and luxury in the rich, an ambition to become so, and an application to labor and ingenuity in the lower classes of men. According to the greater or lefs degree of force, or concurrence of these and like circumstances, will the country in question become more or less cultivated, and consequently

peopled.

If the foil be vafily rich, fituated in a. warm climate, and naturally watered, the productions of the earth will be almost fipontaneous: this will make the inhabitants lazy. Lazinefs is the greatest of all obstacles to labor and industry. Mannsactures will never flourish here. The rich, with all their money, will not become luxurious with delicacy and refinement, for I do not mean by luxury the gratification of the animal appetites, nor the abuse of riches, but an elegance of tuste and in living, which has for its object the labor and ingenuity of man; and as the ingenuity of workmen begets a task in the rich, to the allurement of riches kindles an ambition, and encourages an application to works of ingenuity in the poor.

Riches therefore will here be adored as a god, but

not made subservient to the uses of man; and it is only by the means of swift circulation from hand to hand, (as shall be observed in its proper place) that they become productive of the essentioned above?

When money does not circulate, it is the fame thing as if it did not exift; and as the treatures found in countries where the inhabitants are lazy do not circulate, they are rather ornamental than useful.

It is not therefore in the most fruitful countries of the world, nor in those which are the best calculated for nourishing great multitudes, that we find the most inhabitants. It is in climates less favored by nature, and where the foil only produces to those who labor, and in proportion to the industry of every one, where we may expect to find greatmultitudes; and even those will be sound greater or less, in proportion as the turn of the inhabitants is directed to ingenuity and industry.

In fuch countries where there are made to flourish, the free hands (of whom we have spoken above) will be employed in useful manufactures, which, being refined upon by the ingenious, will determine what is called the standard of taste; this taste will increase consumption, which again will mul-

^{*} Every tradition of money from hand to hand, for a valuable conditientation, imidise foune ferrice done, fomething wrought by man, or performed by his ingenuity, or forme conformation of functions produced by his labor. The quicker therefore the circulation of m may is in any country, the more fitting yit may be inferred, that the linhibitants are laborious; and vice vorjets but of this more hereafter.

tiply workmen, and these will encourage the production of food for their nourishment.

Let it therefore never be faid, that there are too many manufacturers employed in a country; it is the fame as if it were faid, there are too few idle perfons, too few beggars, and too many hufbandmen.

We have more than once endeavoured to flow, that these manufacturers never can be sed but out of the superstituty of nourishment produced by the farmers. It is a contradiction, I think, to say, that those who are sed upon the surplus of those who cultivate the soil are necessary for producing a sufficiency to themselves. For if even this surplus were to diminish, the manufacturers, not the laborers, would be the first to be extinguished for want of nourishment.

The importance of the distributive proportion of mankind into laborers and free hands appears fo great, and has so intimate a connexion with this subject, that it engages me to seek for an illustration of the principles I have been laying down, in an example drawn from facts, as it is found to stand in one of the greatest and most slourishing nations in Europe. But before I proceed farther in this part of my subject, I must examine the consequences of slavery with regard to the subject we are now upon. Relations here are so many and so various, that it is necessary to have sometimes recourse to transitions, of which I give notice to my reader, that he may not lose the connexion.

H A P.

The Effects of Slavery upon the Multiplication and Employment of Mankinds

BEFORE I go on to follow the confequences of the above reasoning, I must stop, to consider a diference, of no fmall importance, between ancient and modern times, which will ferve to illustrate the nature of flavery, with regard to population and the employment of mankind.

We have endeavoured to lay down the principles which feem to influence thefe two objects, supposing all to be free. In that case I imagine the human species will multiply pretty much in proportion to their industry; their industry will increase according to their wants, and these again will be diversified according to the fairit of the times.

From this I conclude, that the more free and fimple the manners of a country are, cateris paribus, the fewer inhabitants will be found in it. This is proved by experience every where. The Tartars who freely wander up and down a country of vaft extent, multiply but little; the favages in America, who live upon hunting, in a flate of great independence: the inhabitants of feveral mountainous countries in Europe, where there are few manufactures, and where the inhabitants do not leave the country; in all fuch places mankind do not mul-What is the reason of this? One would imagine, where there is a great extent of ground capable of producing food, that mankind should mul-

tiply

tiply until the foil refused to give more. I imagine the answer may be easily discovered from the principles above laid down.

Where mankind have few wants, the number of free hands necessary to supply them is very fmall, confequently very little furplus from the farmers is fufficient to maintain them. When therefore it happens, that any poor family in the class of free hands is very numerous, division there comes to be carried to its utmost extent, and the greatest part become quite idle, because there is no demand for their work. As long as they can be fed by the division of the emoluments arising from the labor of their parents, or by the charity of others, they live; when these resources fail, they become miferable. In fo wretched a fituation it is not easy to find bread. The farmers will not double their diligence from a charitable disposition. Those who have land will not allow those indigent people a liberty to raife grain in it for nothing; and although they should, the poor are not in a capacity to provide what is necessary for doing it. All other work is fully flocked, the wretched die. or extinguish without multiplying.

To make this more evident, let us suppose the wants of mankind, in any polite nation of Europe, which lives and stourishes in our days upon the produce of its own foil, reduced all at once to the simplicity of the auxient patriarchs, or even to that of the old Romains. Suppose all the hands now employed in the duxnious arts, and in every branch of modern manufactures, to become quite

VOL. I.

idle, how could they be subsisted? What economy could be fet on foot able to preferve fo many lives useful to the state? Yet it is plain by the supposition, that the farmers of the country are capable of maintaining them, fince they do fo actually. It would be abfurd to propose to employ them in agriculture, feeing there are enough employed in this, to provide food for the whole.

If it be certain, that fuch people would die for want without any resource, must it not follow, that unless their parents had found the means of maintaining them when children, and they themfelves the means of fublifting by their industry in supplying wants, they could not have existed beyond their first infancy.

This feems to strike deep against the populousness of the old world, where we know that the wants of mankind, with regard to trades and manufactures, were fo few.

But in those days the wants of mankind were of a different nature. At present there is a demand for the ingenuity of man; then there was a demand for his person and service Now provided there be a demand for man, whatever use he be put to, the species will multiply; for those who sland in need of them will always feed them, and as long as food is to be found, numbers will increase.

In the prefent times tood cannot, in general, be found, but by labor, and that cannot be found but to supply wants. Nobody will feed a free man, more than he will feed the wild birds or beafts of the field, unless he has occasion for the labor of the one or the flesh of the other,

In the old world the principles were the fame. but the spirit of nations was different. Princes wanted to have numerous armies. Free flates fought for power in the number of their citizens. The wants of mankind being few, and a simplicity of manners established, to have encouraged industry, excepting in agriculture, which in all ages has been the foundation of population, would have been an inconfistency. To make mankind labor beyond their wants, to make one part of a flate work to maintain the other gratueously, could only be brought about by flavery, and flavery was therefore introduced univerfally. Slavery was then as necessary towards multiplication, as it would now be destructive of it. The reason is plain. If mankind be not forced to labor, they will only labor for themfelves; and if they have few wants. there will be little labor. But when flates come to be formed, and have occasion for idle hands to defend them against the violence of their enemies. food at any rate must be procured for those who do not labor; and as, by the supposition, the wants of the laborers are imall, a method must be found to increase their labor above the proportion of their wants.

For this purpose flavery was calculated: it had two excellent effects with respect to population. The first, that, in unpolithed nations, living upon the spontaneous fruits of the earth, and almost continually in war, lives were preserved for the fake of maxing slaves of the captives. These fold to private people, or different states, were sure

of being fed; whereas remaining in their own country, they only occupied a place, which, by the force of the generative faculty, as has been observed. was soon to be filled up by propagation: for it must not be forgot, that when numbers are fwept off, by any fudden calamity, which does not proportionally diminish subfishence, a new multiplication immediately takes place. Thus we perceive the hurt done by plagues, by war, and by other devastations, either among men, or cattle, repaired in a few years, even in those countries where the standard number of both is feldom found to increase. What immense quantities of cattle are vearly flaughtered! Does any body imagine that if all were allowed to live, numbers would increase in proportion? The fame is true of men.

The fecond advantage of flavery was, that in countries where a good police prevailed, and where the people had fewer wants by far than are felt in modern times, the flaves were forced to labor the foil which fed both them and the idle freemen, as was the cafe in Sparta; or they filled all the fervile places which freemen fill now, and they were likewife employed, as in Greece and in Rome, in fupplying with manufactures those whose fervice

was necessary for the state.

Here then was a violent method of making mankind laborious in railing food; and providing this be accomplified, (by any means whatever) numbers will increase.

Trade, industry, and manufactures, only tend to multiply the numbers of men, by encouraging agriculture. If it be therefore supposed, that two



flates are equally extended, equally fruitful, and equally cultivated, and the produce confumed at home, I believe they will be found equally peopled. But suppose the one labored by free men, the other, by slaves, what difference will be found in making war? In the first, the free hands must, by their industry and labor, purchase their food, and a day lost in labor is in a manner a day of faling: in the last, the slaves produce the food, they are first fed, and the rest costs nothing to the body of free men, who may be all employed in war, without the smallest prejudice to industry.

From these principles it appears, that slavery in former times had the same effect in peopling the world that trade and industry have now. Men were then forced to labor because they were slaves to others; men are now forced to labor because they are slaves to their own wants.

I only add, that I do not pretend that in fact flavery in ancient times did every where contribute to population, any more than I can affirm that the fpirit of industry in the Dutch is, common to all free nations in our days. All that is necessary for my purpose is, to fet forth the two principles, and to show the natural effects of the one and the other, with respect to the multiplication of mankind and advancement of agriculture, the principal objects of our attention throughout this book.

I shall at present enlarge no farther upon this matter, but return to where I lest off in the preceding chapter, and take up the farther examination of the fundamental distribution of inhabitants into labourers and free hands.

C H A P. VIII.

What Proportion of Inhabitants is necessary for Agriculture, and what Proportion may be usefully employed in every other Occupation?

I HAVE proposed this question, not with an intention to answer it fully, but to point out how, with the proper lights given, it may be answered.

As I write under circumflances, not the most favorable for having recourse to books, I must employ those I have. The article Political Arithmetic, of Mr. Chambers's Cyclopedia, furnishes me with some extracts from Sir William Petty, and Dr. Davenant, which I here intend to employ, towards pointing out a solution of the question proposed. These authors consider the state of England as it appeared to them, and what they say is conclusive only with respect to that state.

Sir William Petty Supposes the inhabitants of England to be fix millions, the value of grain yearly confumed by them ten millions sterling, the bushel of wheatreckoned at 5s. and that of barley at 2s. 6d. If we cast the two together, and reckon upon an average, this will make the quarter, or eight bushels of grain, worth 1 L 10s. but in regard, the barley cannot amount to one half of all the grain confumed, especially as there is a good quantity of rye made use of, which is worth more than the barley, though lefs than the wheat; let us suppose the grain worth

32s. per quarter, at a medium; then ten millions stering will purchase fix millions of quarters of grain, or thereabouts: which used for nourishment, in bread and beer, gives the mean quantity of one quarter, or 512 pounds of grain for every inhabitant, including the nourishment of his proportional part of animals; supposing that Sir William attended to this circumfunce, for it is not mentioned by Chambers. And I must observe, by the by, that this computation may hold good as to England, where people eat fo little bread; but would not answer in France, nor in almost any other country! have seen.

Dr. Davenant, correcting Sir William's calculation, makes the inhabitants 3, 545,000. Thefe, according to Sir William's prices and proportions, would confume to the amount of 8, 872,000. Rerling; but the Dr. carries it, with reafon, a little higher, and flates it at 9,075,000. Rerling; the difference, however, is inconfiderable. From this he concludes, the grofs produce of the corn fields to be about 9,075,000. Rerling. I make no criticitin upon this computation.

Next, as to the value of other lands; I find Sir William reckons the groß produce of them in butter, cheefe, milk, wool, horfes yearly bred, flefth for food, tallow, hides, hay, and timber, to amount to 13,000,000. Retling: The amount therefore of the groß produce of all the lands in England must be equal to these two sums added together, that is to 21,075,000. Rerling.

From these data, the Dr. values the yearly rent of corn lands at two millions sterling, and those of pasture, &c. at seven millions, in all nine millions,

From this it appears, that the land rents of England are to the gross produce, as nine is to twentyone, or thereabouts.

Let me now examine some other proportions.

The rents of the corn lands are to the gross produce of them, as two is to nine; those of pasture, as seven to twelve.

Now it is very certain, that all rents are in a pretty just proportion to the gross produce, after deducting three principal articles.

- 1. The nourishment of the farmer, his family and fervants.
- 2. The necessary expenses of his family, for manufactures, and instruments for cultivating the ground,
- 3. His reasonable profits, according to the custom of every country.
- Of these three articles, let us distinguish what part implies the direct consumption of the pure produce, from what does not.

Of the first fort are the nourishment of men and cattle, wool and flax for clothing, firing, and other smaller articles.

Of the fecond are all manufactures bought, fervants wages, the hire of laborers occasionally, and profits, either spent in luxnry, (that is superfluity) lent, or laid up.

The three articles above mentioned (which we have distributed under two heads) being deduced from the groß produce, the remaining value shows the land rent.

This being the case, I am next to examine the cause of the great disproportion between the rents

of corn lands, and those of passure, when compared with the gross produce, in order to draw fome conclusion, which may lead to the solution of the question here proposed.

This difference must proceed from the greater proportion of laboring and other inhabitants em-- ployed in confequence of tillage; which makes the expense of it far greater than that of passure. And fince, in the one and the other, every article of necessary expense or confumption, appears to be proportionally equal among those concerned in both, that is, proportional to the number of laboring inhabitants; it follows, that the proportion of people employed in agriculture, and upon the account of it, in different countries, is nearly in the ratio of the gross produce to the land-rent; or in other words, in the proportion of the confumption made by the farmers, and by those employed necessarily by them, to the net produce: which is the fame thing,

Now as the confumption upon corn farms is 3, and that upon paffure 1, the proportion of these two fractions must mark the ratio between the populousiness of passure lands, and those in tillage; that is to say, tillage lands in England were, at that time, peopled in proportion to passure lands, as 84 is to 45, or as 28 to 15.

This point being fertled, I proceed to another; to wit, the application of this net produce or fairplus of the quantity of food and necefflares remaining over and above the nonrifilment, confumption and expense, of the inhabitants employed

in agriculture; and which we have observed above, to be equal to the land-rents of England, that is

to fay, to nine millions yearly.

Must not this of necessity be employed in the nourishment, and for the use of those whom we have called the free hands; who may be employed in manufactures, trades or in any way the state pleases.

Now the number of people, I take to be very mearly in the proportion of the quantity of food they confume; especially when a society is taken thus, in such accumulative proportion, and when all are found under the same circumstances as to the plenty of the year.

The whole gross produce of England we have faid to be 21,000,000 L fterling, of which 9 millions have remained for those not employed in agriculture; the farmers, therefore, and their attendants, must annually confume 12 millions; confequently the last class is to the first as 12 is to q. If therefore, according to Dr. Davenant, there be 5,545,000 people in that kingdom, there must be about 3,168,571 employed or dependent upon agriculture, and 2.376.420 free hands for every other occupation. But this proportion of farmers will be found far less, if we reflect, that we have reckoned for them the total amount of the three articles above mentioned, that is to fay, the total confumption they make, as well in manufactures, profits upon their labor, &c. as for food and necessaries; whereas there has been nothing reckoned for the free hands, but the land-rent: confequently there

1000

should be added to the number of the latter as many as are employed in supplying with all forts of manufactures the whole of the farmers of England and all those who depend upon them; and this number must be taken from one and added to the other class.

If this number be supposed to amount to four hundred thousand, it will do more than cast the balance upon the opposite side.

From these matters of fact (in so far as they are so) we may conclude:

I. That the raifing of the rents of lands flows the increase of industry, as it swells the fund of subsistence consumed by the industrious; that is, by those who buy it.

II. That it may denote either an increase of inhabitants, or the depopulation of the land, in order to assemble the superfluous mouths in villages, towns, &c. where they may exercise their industry with greater conveniency.

While the land-rents of Europe were very low, numbers of the inhabitants appeared to be employed in agriculture; but were really no more than idle confumers of the produce of it. This shall be farther illustrated in the subsequent chapters.

III. The more a country is in tillage, the more it is inhabited, and the smaller is the proportion of free hands for all the services of the state. The more a country is in passure, the less it is inhabited, but the greater is the proportion of free hands.

I do not pretend, as I have faid above, that there is any calculation to be depended on in this chapter; I have only endeavoured to point out how a calculation might be made, when the true flare of England comes to be known.

This question not being of a nature to enter into the chain of our reasoning, may be considered rather as incidental than effectial; I have therefore treated it superficially, and chiefly for the sake of the conclusions.

Our next inquiry will naturally be into the principles which determine the refidence of inhabitants, in order to discover why, in all flourishing states, cities are now found to be every where increasing.

C H A P. IX.

What are the Principles which regulate the Distribution of Inhabitants into Farms, Villages, Hamlets, Towns, and Cities?

HAVING pointed out the natural distribution of inhabitants into the two capital classes of which we have been treating, I am now going to examine how far their employment must decide as to their place of residence.

I. When mankind is fed upon the spontaneous fruits of the earth, the distribution of their refidence depends upon the division of the lands. If
these are in common to all, then the inhabitants
will be scattered abroad, or gathered together,
according as the productions of the earth are equally
distributed over the face of the country, or confined
to some fruitful spots.

Hence the Tartars wander with their flocks and feed upon them: hence the hunting Indians are feattered in small focieties, through the woods, and live upon game: hence others, who feed upon the fruits of the earth, are collected in greater numbers upon the sides of rivers, and in watered vallies.

Where therefore the furface of the earth is not appropriated, there the place producing food determines the place of refidence of every one of the fociety, and there mankind may live in idlenes, and remain free from every confirant.

II. When the earth is not in common to those who live upon her fpontaneous fruits, but appropriated by a few, there either flavery or industry must be introduced among those who consume the furplus of the proprietors; because they will expect either fervice or work in return for their fuperfluity. In that case, the residence of the inhabitants will depend upon the circumstances we are going to confider; and the object of agriculture (in countries where the furface of the earth is not broken up . being folcly directed towards the gathering in of fruits) will only determine the residence of those who are necessary for that purpose: consequently it will follow, that in climates where the earth produces fpontaneously, and in vast abundance, there may be found large cities; because the number of those who are necessary for gathering in the fruits, is small in proportion to their quantity; whereas in other countries, where the earth's productions are feanty, and where the climate refufes

those of the copious and Iuxuriant kind, there will hardly be sound any considerable town, as the number of those who are necessary for collecting the substitute of the subst

I think I have found this principle confirmed by experience. When I compare the bulk and populoufness of the cities of Lombardy, and still more. those of the watered provinces of Spain, with the inhabitants of the territory which maintains them, I find the proportion of the first vastly greater than in those of France and England; and still more again in these two last mentioned kingdoms, than in the more northern countries and provinces. where the earth's productions bear a less proportion to the labor bestowed in producing them. Now, although I allow that neither the one or the other be fed by spontaneous productions. yet fill it may be inferred, that the more the climate contributes to favor the labor of man, the more the productions participate of the fpontaneous nature *.

^{*} Hence we may conclude, that in those countries where the people live upon the spontaneous fruits, the whole so itety (confidered in a political light) is found composed of free hands. Nature there supplies the place of the whole class of farmers.

Again, in countries where labor is required for feeding a fociety, the finaller the proportion of laborers, the greater will be that of the free hands. Fruits which are produced by annual labor, and fill more, fuch as are the confequence of a thorough cultivation, (fuch as luxuriant paflure) giveretums far fuperior to the nourillment of those employed in the cultivation; confequently, all he furplus is confumed by people not employed in agriculture; confequently, by hole who are not bound to refide upon the floot which feeds them, and who may chuse the habitation best adapted for the exercise of that industry which is most proper to produce an equivalent to the farmers for their supersulties.

From this it is plain that the refidence of the farmers only, is effentially attached to the place of cultivation. Hence, farms in fome provinces, villages in others.

I now proceed to the other class of inhabitants; the free hands who live upon the furplus of the farmers.

These I must subdivide into two conditions. The first, those to whom this surplus directly belongs,

We have faid that indultry and manufactures are the occupation of the fice hands of a fire; configuently, where the propo tion of them is the largeft, indultry should flourish to the grateft advantage; that is to fay, in countries where the inhabitant live upon the foontaneous futility but that is not the case. Why? Because there is another circumfance of equal weight which prevents it. These people are unacountined with want, and want is the sport to industry. Let this fuffice, in general, as to the distribution of inhabitants in countries unacquainted with labor.

or who, with a revenue in money already acquired, can purchase it. The second, those who purchase it with their daily labor or personal service,

Those of the finf condition may live where they please; those of the second, must live where they can. Therefidence of the confumers, in many cases, determines that of the suppliers. In proportion, therefore, as those who live where they please chuse to live together, in that proportion as the state thinks fit to place the administration of government in one place, in that proportion must the administrators, and every one depending upon them, be gathered together. These I take to be principles which influence the swelling of the bulk of capitals, and smaller cities.

When the refidence of the confumer does not determine that of him who fupplies it, other confiderations are allowed to operate. This is the cafe in what may properly be called manufactures, diftinguished from trades, whether they be for home confumption, or foreign exportation. These confiderations are,

I. Relative to the place and fituation of the eftabiliment, which gives a preference to the fides of rivers and rivulets, when machines wrought by water are necessary; to the proximity of forests, when fire is employed; to the place which produces the fubflance of the manufacture, as in mines, collieries, brick-works, &c.

II. Relative to the conveniency of transportation, as upon navigable rivers, or by great roads.

III. Relative

III. Relative to the cheapness of living, confequently not (frequently) in great cities, except for their own confirmption. But it must be observed, that this last confideration can hardly ever be permanent: for the very establishment being the means of raising prices, the advantage must diminish in proportion as the undertaking comes to fucceed. The best rule therefore is, to set down such manufactures upon the banks of navigable rivers, where all necessary provisions may be brought from a diftance at a fmall cost. This advantage is permanent, the others are not; and may prove in time hurtful, by a change in these very circumstances which decided as to the choice of the fituation. From the effablishment of manufactures we fee hamlets swell into villages, and villages into towns,

Sea-ports owe their establishment to foreign trade. From one or other of these and similar principles, are mankind gathered into hamlets, villages, towns, and cities.

С Н А Р. Х.

Of the Confequences which refult from the Separation of the two principal Classes of a People, the Farmers and the Free Hands, with regard to their Dwelling.

AM next going to examine the confequences resulting to the slate, to the citizens, and to the landed interest, from this kind of separation, as I may Vol. I. F

call it, between the parent earth and her laborious children, which I suppose to take place every where in proportion to the progress of industry, suxury, and the swift circulation of money.

As to the flate, it is, I think, very plain, that, without such a distribution of inhabitants, it would be impossible to levy taxes. For as long as the earth nourishes directly those who are upon her surface, as long as she delivers her fruits into the very hand of him who consumes them, there is no alienation, no occasion for money, consequently no possibility of establishing an extensive taxation, as shall in its place be fully explained, and from this principle is, I imagine, to be deduced the reason, why we find taxation so little known under the seudal form of government.

The personal service of the vassals, with their cattle and servants, upon all occasions made the power
and wealth of the lords, and their rents were mostly
paid in kind. They lived upon their lands, were
commonly jealous of one another, and had constant
disputes. This was a very good reason to keep them
from coming together. Towns were situated round
their habitations. These were mostly composed of
the few tradesmen and manufacturers that were in
the country. The lord's judge, his sifeal, and his
court of record, added to these numbers; law-fuits,
and the lord's attendance, brought the vassals frequently together; this gave encouragement to house.

of entertainment; and this I take to be the picture of the greatest part of small towns, if we ascend three or four hundred years from the present time. Cities were the residence of bishops. These lords



were very independent of the civil government, and had at the fame time the principal direction in it. They procured privileges to their cities, and these communities formed themselves by degrees into small republics: taxes here have ever beeu samiliar. The seudal lords seldom appeared there, and the inferior classes of the people enjoyed liberty and ease in these cities only.

In some countries of Europe, as in Germany, the principal citizens, in time, became patricians. In France certain offices of public truth sometimes procured nobility to those who bore them, and always confideration. The representatives of the citizens were even admitted into the flates, and formed the tiers tiat. Else-where they received casual marks of diffinds in from the sovereign, as the Lord Mayor of London does to this day usually receive knighthood. In short, the only dawning of public liberty to be met with during the feudal government, was in the cities; no wonder then if they increased.

Upon the discovery of America and the East-Indies industry, trade, and luxury, were sport introduced in the kingdoms of Spain, France, and England: the grandeur and power of the Hans-towns had already pointed out to sovereigns the importance of those objects.

The courts of princes then became magnificent; the feudal lords inlenshly began to frequent them with more affludity than formerly. The splendor of the prince soon eclipsed those rays which should around them upon their own lands. They now no more appeared to one another as objects of jealoufly,

68

but of emulation. They became acquainted, began to relish a court life, and every one proposed to have a house in the capital. A change of habitation made a change of circumftances, both as to city and country. As to the city; in fo far as inhabitants were increased, by the addition of the great lords, and of those who followed their example, demand increased for every fort of provision and labor; and this quickly drew more inhabitants together. Every one vied with another in magnificence of palaces, clothes, equipages. Modes changed, and by turns enlivened the different branches of ingenuity. Whence came so great a number of inhabitants all of a fudden? He who would have cast his eyes on the deferted refidences of the nobility, would have feen the old people weeping and wailing, and nothing heard among them but complaints of desolation; the youth were retired to the city; there was no change as to them.

This is no doubt a plain confequence of a fudden revolution, which never can happen without being attended with great inconveniencies. Many of the numerous attendants of the nobility who uselessly filled every house and habitation belonging to the great man, were flarving for want. He was at court, and calling aloud for money, a thing he was feldom accustomed to have occasion for, except to lock up in his cheft. In order to procure this money, he found it expedient to convert a portion of the perfonal fervices of his vaffals into cash: by this he lost his authority. He then looked out for a farmer (not a huibandman) for an effate which he formerly confumed in its fruits. This undertaker, as I may call him, began by difmiffing idle mouths. Still greater complaints enfued. At laft, the money spent in the city began to flow into the hands of the industrious: this raifed an emulation, and the children of the miserable, who had selt the sad effects of the revolution, but who could not foresee the confequences, began to profit by it. They became easy and independent in the great city, by furnishing to the extravagance of those under whose dominion they were born.

This progreffion is perhaps too minutely traced to be exad; I therefore flop, to confider the fituation of affairs at enta period, when all the inconveniences of the fudden revolution had ceafed, and when things were come to the fate in which we now find them. Capitals fwelled to a fyreat extent. Paris and London appear monitrous to fome, and are faid to be a load upon the reft of the country. This muff he examined.

I his muit be examined

We agree, I suppose, that the inhabitants of cities are notemployed in agriculture, and we may agree that they are sed by it: we have examined into the causes of the increase of cities, and we have seen the fund provided for their subsidence, to wit, the surprise of fruits praduced by husbandmen.

What are then the advantages refulting to the citizens from this great increase of their city? I cannot find any great benefit resulting to individuals from that circumstance; but I conclude, that the same advantages which many find in particular,

must be common to great numbers, consequently great numbers are gathered together.

The principal objections against great cities are, that health there is not so good, that marriages are not so frequent as in the country, that debauchery prevails, and that abuses are multiplied.

To this I answer, that these objections lie equally against all cities, and are not peculiar to those complained of for their bulk; and that the evils proceed more from the spirit of the inhabitants, than from the size of the capital. As for the prolongation of life, it is more a private than a public concern.

It is farther urged, that the number of deaths exceeds the number of births in great cities; confequently smaller towns, and even the country, is stripped of its inhabitants, in order to recruit these capitals.

Here I deny, first, that in all capitals the number of deaths exceeds the number of births; for in Paris it is otherwise. But supposing the affertion to be true, what conclusion can be drawn from it, except that many people who are born in the country the intown. That the country should furnish cities with inhabitants is no evil: What occasion has the country for supernumerary hands? It it has enough for the laply of its own wants, and of the denands of citie, has it not enough? Had it more, the supernumeraries would either consume without working, or, if added to the class of laborers, instead of being added to the number of free hands, would overturn the balance between the two class; grain would become too plentiful, and that would cast a general discouragement upon

agriculture: whereas, by going to cities, they acquire money, and therewith purchafe the grain they would have confumed, had they remained in the country; and this money, which their additional labor in cities will force into circulation, would otherwife have remained locked up, or at least would never have gone into the country, but in confequence of the defertion of the fupernumeraries. The proper and only right encouragement for agriculture, is a moderate and gradual increase of demand for the productions of the earth: this works a natural and beneficial increase of inhabitants; and this demand must come from cities, for the hubandmen thever have occasion to demand; it is they who offer to sale.

The high prices of most things in large cities is furely a benefit, not a lofs to the country. But I must observe, that the great expense of living in capitals does not affect the lower classes, nor the moderate and frugal, in any proportion to what it does the rich. If you live on beef, mutton, bread, and beer, you may live as cheap in London and in Paris as in most cities I know. These articles abound, and though the demand be great, the provision made for supplying it is in proportion. But when you come to fish, fowl, and game; delicacies of every kind brought from far, by the post, by ships, and messengers; when you have fine equipages, large houses, expensive servants, and abundance of waste in every article, without one grain of economy in any, it is no wonder that money should run away so fast.

F 4

I do not, from what has been faid, conclude, that there is any evident advantage in having fo overgrown a capital as London in finch a kingdom as England; but only that I do not find great force in the objections I have met with againft it. That there may be others which I do not know, I will not deny, because I am not sufficiently acquainted with that kingdom to be a competent judge of the matter.

Let me now conclude this chapter, by mentioning in what respects I think cities an advantage, in general, to a country: and, as I go along, I shall point out wherein they prove a disadvantage, in particular, to some parts of it.

The general advantages of them are;

I. To remove the unnecessary load upon the land; those idle people, who eat up a part of the produce of labor without contributing to it.

II. The opportunity of levying taxes, and of making these affect the rich, in proportion to the confumption they make, without hurting industry or

exportation.

III. The advantages refulting to the landed intereft are no lefs confiderable. This is proved by univerfal experience: for we fee every where, that the moment any city, town, or village, begins to increafe, by the eftablishment of trade or manufatures, the lands round about immediately rife in their value. The reason of this feems cafuly deduced from the above principles.

When a farmer has got his economy under right regulations, not one supernumerary, nor useless

Ultra che una gran cità mantere attime una costa à te consumazione, ogni injustation à maneta.

mouth, but abundance of hands for every kind of labor, which is generally the case near towns and cities, the proximity of them discharges him of every superfluity. His cattle confume the exact quantity, of grain and of forage necessary; what remains is money; a superfluous egg is money; a superfluous " day of a cart, of a horse -a superfluous hour of a fervant, is all money to the farmer. There is a constant ? demand for every thing he can do or turnish. Tou make this the more fenfibly perceived, remove into" a province, far from a town, and compare fituations. " There you find abundance of things superfluous," which cannot be turned into money, which therefore are confumed without much necessity, and with no profit. It is good to have an estate there, when a you want to live upon it; it is better to have onew near the great town, when you do not.

It may be alledged, that the difadvantages felt by the diffant farmer and proprietor, when they compare fituations with those fituated near the town, proceed from the town; this must be examined.

If the town confume the produce of this diflant farm, it must confume it in competition with every place at a smaller diflance; consequently this competition must do more good than harm to the diflant farm. If the city confumes none of the produce, wherein does it affect it? It may be answered, that, by entering into competition with the diflant farmer for the laboring inhabitans, these defert agriculture, in favor of a more lucrative occupation, to be found in the city. Scarcity of hands in the country raises the price of labor on one hand, while it diminishes

the demand on the other; consequently the farmer fuffers a double disadvantage. Of this there can be no doubt; but as these revolutions cannot by their nature be fudden, it becomes the duty of the statesman, whom I suppose constantly awake, to set on , foot directly some branch of industry in every such "diffent part of the country; and as prices will di-. minish for a while, for the reasons above-mentioned. this will prove an encouragement to the establishment; this again will accelerate propagation, as it will prove an outlet for children, and, in a short time, the farmer will find himfelf in a better fituation than ever. But even without this affiftance from the flate, a few years will fet all to rights, providing the fpirit of industry is kept up : for cities, by swelling, extend their demand to the most distant corners of a country; the inhabitants who defert do not ceafe to confume, and there by they repair the hurt they did by their defertion. I appeal to experience for the truth of this. Do we not perceive demand extending every year farther and farther from great capitals? I know places in France which, twenty years ago, never knew what it was to fend even a delicacy to Paris, but by the post, and which now fend thither every week loaded waggons, with many thousand weight of provisions; in so much that I may almost fay, that a fatted chicken in the most distant province of that country can be fold with great profit in the Paris market during all the winter feafon; and cattle carry thither their own flesh cheaper than any waggon can. What diftant farm then can complain of the greatness of that noble city? There is however a case, where a disant part of a country may fuffer in every respect, to wit, when the revolution is studden; as when a rich man, used to spend his income in his province, for the encouragement of industry, goes to Paris or London, and says away for a year or two, without minding the interest of the shate he abandons. No doubt that must affed his province in proportion; but in every revolution which comes on gradually by the desertion of such as only lived by their industry, new mouths are born and supply the old. The only question is about employing them well: while you have superstood and good economy, a country will always reap the same benefit from her natural advantages.

IV. Another advantage of cities is, the necessity arising from thence of having great roads, and these again prove a considerable encouragement to

agriculture.

The miferable condition of roads over all Europe almost, till within these hundred years, is a plain proof of the scanty condition of the cities, and of the small encouragement formerly given towards extending the improvement of the foil.

Let any one examine the fituation of the landed interest before the making of great roads in several provinces in France, and compare it with what it is at present. If this be found a difficult inquiry, let him compare the appearance of young gentlemen of middling fortune, as he finds them at Paris, or in their regiment, with that of their fathers, who live in their province in the old way, and he will have a very good opportunity of perceiving

the progress of ease and refinement in that class, which has proceeded from no other cause than the improvement of the foil. People complain that prices are risen; of this there is no doubt with regard to many articles. Is it not quite confistent with our principles? It is not because there is now a larger mass of money in the kingdom, though I allow this to be true, and also that this circumflance may have contributed to raife prices; but the direct principle which has influenced them, and which will always regulate their rife and fall, is the increase of demand. Now the great roads in a manner carry the goods to market; they feem to shorten distances, they augment the number of carriages of all forts, they remove the inconveniences above-mentioned refulting from the diftance of the city. The more diffant parts of the country come to market, in competition with the farmers in the neighbourhood of the cities. This competition might make the rents of lands lying round fuch as were the first to encourage industry, fink in their value. But the hurt in this respect done to the proprietors of these lands would foon be repaired. The cities would increase in bulk, demand would increase also, and prices would rise a-new. Every thing which employs inhabitants usefully promotes confumption; and this again is an advantage to the state, as it draws money from the treasures of the rich into the hands of the industrious. The easy transportation of fruits produces this effect: the distant farmer can employ his idle hours in providing, and the idle days of

his fervants and cattle in fending, things to market, from farms which formerly never knew what it was to fell fuch productions.

I shall carry these speculations no farther, but conclude by observing, that the making of roads must advance population, as they contribute to the advancement of agriculture.

CHAP. XI.

Of the Distribution of Inhabitants into Classes; of the Employment and Multiplication of them.

HAVING deduced the effects of modern policy, in affembling fo large a proportion of inhabitants into cities, it is proper to point out the principles, which should direct the statefman to the propermeans of providing, supporting, and employing them. Without this they neither can live nor multiply. Their parent, Earth, has in a manner banished them from her boson; they have her no more to fuckle them in idlenels; industry has satisfied them together, labor must support them, and that must produce a surplus for bringing up children. If this resource should fail, mistery will ensure the depopulation of the cities will be followed by the ruin of the lands, and all will go to wreck together.

We have already laid down the principles which appear the most natural to engage mankind to labor, supposing all to be free; and we have

oblerved how flavery, in former times, might work the fame effect, as to peopling the world, that trade and industry do now; men were their forced to labor because they were flaves to others, men are forced to labor now because they are flaves to their own wants: provided man be made to labor, and make the earth produce abundantly, and providing that either authority, industry or charity, can make the produce circulate for the nouriflment of the free hands, the principle of a great population is brought to a full aclivity.

I shall now suppose these principles to be well understood. Wants promote industry, industry gives food, sood increases numbers: the next queftion is, how numbers are to be well employed.

It is a general maxim in the mouth of every body; wincrease the inhabitants of the flate: the flrength and power of a flate is in proportion to the number not its inhabitants.

I am not fond of condemning opinions; but I am very much for limiting general propofitions. I have hardly ever elcaped being led into error by every one I have laid down. Nothing is fo fystematical, nothing so pretty in a treatile as gestreal maxims; they facilitate the distribution of our ideas, and I have never been able to dash them out but with a certain regret.

As I often recur to private economics for clearing up my ideas concerning the political, I have afked myfelf, if it be a general rule, that the mafter of a family flould increase the months of it, to the full proportion of all he can feed? Now it is my opinion, that in a small family well composed, and where every one is properly employed, both master and servants are much happier than in others vasily more numerous, where the same order and regularity is not kept up; and that a small number of well disciplined foldiers is more formidable, and really stronger, than the numerous populace of a large city.

The use of inhabitants is to be mutually serviceable one to another in particular, and to the society in general. Consequently, every state should, in good policy, first apply itself to make the inhabitants they have answer that purpose, before they carry their views towards augmenting their numbers. I think it is absurd to wish for new inhabitants, without first knowing how to employ the old; and it is ignorance of the real effects of population, to imagine that an increase of numbers will infallibly remove inconveniencies which proceed from the abuses of those already existing.

I shall then begin by supposing that inhabitants' require rather to be well employed than increased in numbers.

If I know the number of inhabitions, I may know the proportion which die every year: confequently, I know how many pairs of breeders are necessary to keep up the stock. If I want to raise twenty bushels of grain only, I do not sow my lands with twenty bushels. If I have as many children born as there are people who die, I have enough by the supportion. But these children must be raised proportionally, from the different

classes of inhabitants, which I here consider as distributed into two conditions; those who do not labor, and those who do. May I not venture to fav. that there is no absolute necessity that those of the first class should multiply in order to recruit the second. If then the fecond class is kept up to its proper standard by its own multiplication, and if their work be all confumed, will it not be found that the diminution of those mouths who do not work, and which appear only useful in consideration of the consumption they make, is no real loss to the nation? But to this it is objected, that if the number of the fuft class be diminished, the work of the second will lie upon hand.

Here I look for my answer from what daily experience points out. Two persons (A) and (B) have each 1000% a year; (A) has many children, (B) has none; they both fpend their income; (A) upon the necessaries of life for his family, and for the education of his children; for the supplying of which, those of the working class are only employed, for who ever closs or gives any thing for money, I confider as a worker: (B) spends his income as a fashionable young gentleman; he has a fine chariot, abundance of footmen in laced liveries; in fliort, without examining into the particulars of his expense, I find the whole 3000/. Spent at the end of the year. Neither (A) nor (B) do any work; nor are any of (A's) children neceffary as a supply to the working hands, by the suppolition. Is it not true then, that (B) has confumed as much work or fervice, for thefe I confider as the fame thing, as (A) with his family ? Nay, I may still go farther, and affirm, that (B) has contributed as much

much, if not more, to population than (A). For if it be true, that he who gives food gives numbers, I fay, that the expense of [8] has given food to the children of the induftrious employed by him: consequently, in place of having directly contributed to the increase of the idle of the state, which is the case with (A), he has indirectly contributed to the multiplication of the industrious. What good then does the state reap from (A's) children from his marriage, from his multiplication? Indeed, I fee no harm although he had remained a bachelor: for those who produce only idle consumers, certainly add neither riches, strength, or ease to a state. And it is of such people alone that there is any question-here.

From this I conclude, that there can be no determined number of rich idle confumers necessary to employ a determined number of industrious people, no more than of masters to employ a fixt number of menial servants. Do we not see a single man frequently attended by more servants than are necesfary when he gets a wise and family: nay, it many times happens, that a young man, upon his marriage, diminishes the number of his domestics, in order to give bread to his children.

If riches are calculated, as 17hope to be able to flow, for the encouragement of induftry; if circulation is to be accelerated by every method, in order to give bread to those who are disposed to work, or, in other words, who are disposed to become vigorous members of the commonwealth, by contributing with their fitength, their ingenuity, or their talents.

Vol. I.

to supply her wants, to augment her riches, to promote and administer a good government at home, or to serve it abroad: then, I say, the too great multiplication of those, who come under none of these classes, the idle consumers as I have called them, contribute directly to make the other part

languish.

There is no governing a state in perfection, and confequently no executing the plan of a right diftribution of the inhabitants, without exactly knowing their fituation as to numbers, their employment, the gains upon every species of industry, the numbers produced from each class. These are the means of judging how far those of a particular trade or occupation are in a fituation to bring up a family. To examine, on the other hand, the flate of the higher classes who do not labor, the ease of their circumflances, and the use the flate has for their service. may appear fuperfluous. Since those who do not work, must be supposed to have where withal to live; and confequently, not to fland in need of affiftance. But this is not every where, nor always the cafe: many excellent subjects are lost to a state, for want of a proper attention in the statesman to this object.

I have observed flow necessary a thing it was to govern a people according to their spirit: now by governing I undersland, protecting cherishing, and Iupporting, as well as punishing, restraining and exacting. If therefore, there be found in any country, a very numerous nobility, who look upon trade and the inferior acts, as unbecoming their birth; a

good statesman must reslect upon the spirit of former times, and compare it with that of the prefent. He will then perceive, that thefe fentiments have been transmitted from father to son, and that fix generations are not elapfed fince, over all Europe, they were univerfally adopted: that although the revolution we talked of in the 10th chap, has in effect rendered them less adapted to the spirit of the present times, they are however productive of excellent confequences; they ferve as a bulwark to virtue, against the allurements of riches; and it is dangerous to force a fet of men who form a confiderable body in a flate, from necessity, to trample under foot, what they have been perfuaded from their infancy to be the test of a puble and generous mind.

About 200 years ago, the nobility of feveral nations, I mean, by this term, all people well born. whether adorned with particular marks of royal favor or not, used to live upon the produce of their In those days there was little luxury, little circulation; the lands fed numbers of useless mouths. in the modern acceptation of useless, confequently produced a very moderate income in money to the proprietors, who were, notwithstanding, the most confiderable persons in the state. This class of inhabitants remaining inactive in the country, during the revolution above mentioned, have, in confequence of the introduction of industry, trade and luxury, intentibly had the balance of wealth, and confequently of confideration turned against them. Of this there is no doubt. This class however has

retained the military spirit, the lofty sentiments: and notwithstanding of their depression in point of fortune, are found calculated to thine the brightest, when fet in a proper elevation. In times of peace, when trade flourishes, the luftre of those who wallow in public money, the weight and confideration of the wealthy merchant, and even the eafe and affluence of the industrious tradesman, eclipse the poor nobility: they become an object of contempt to bad citizens, an object of compassion to the good; and political writers imagine they render them an important fervice, when they propofe to receive them into the lower classes of the people. But when danger threatens from abroad, and when armies are brought into the field, compare the behaviour of those conducted by a warlike nobility, with those conducted by the fons of labor and industry; those who have glory, with those who have gain for their point of view. Let the flate only fuffer this nobility to languish without a proper encouragement, there is no fear but they will foon difappear; their lands will become possessed by people of a way of thinking more a la mode, and the army will quickly adopt new fentiments, more analogous to the spirit of a moneyed interest.

I find nothing more affecting to a good mind, than to fee the diffics of a poor nobility in both fexes. Some have proposed trade for this class. Why do you not trade? I answer, for the nobility; Because, in order to trade, I must have money. This objection is unanswerable. Why then do you not apply to other branches of industry? If it is the state who

is supposed to ask the question, I ask, in my turn, What advantage site can reap from their industry? What profit from their becoming shop-keepers, weavers, or taylors? Are not, or ought not all these classes to be provided with hands from their own multiplication? What advantage can site reap by the children of one class taking the bread out of the mouths of another?

If the fentiments in which the nobility have been educated, prove detrimental to the flate, throw a discouragement upon them. If birth is to be no mark of distinction, let it not be distinguished by any particular privilege, which in appearance fets that class above the level of those with whom the state intends they should be incorporated. You do not make your valet de chambre get behind your coach, though upon an occasion it might be convenient, and though perhaps he had been your soctman the day before; you would even turn him out of doors, did he not change his company with his rank.

If you cannot afford to have a nobility, let it die away: grant, as in England, the title of noble to one of a family, and let all the reft be commoners; that is to fay, diffinguished by no personal privilege whatsoever from the lowest classes of the people. But if you want them to serve you as soldiers, and that they should preferve those sentiments you approve of in a foldier, take care at least of their children. If these appear to you poor and ragged, while they are wandering up and down their fathers land, chasing a wretched hare or a partridge, compare them, when

in the troops, with those of your wealthy neighbours, if any such you have.

The establishment of an hotel militaire shows at least that there are people who lend an ear to fuch reprefentations. I do not propose that a prince fhould divert into that channel those streams of wealth which flow from every part of the flate, though nothing is more reasonable than for men to pay in order to protect their gains, but let a tax be imposed upon noble property, and let that be applied for the education of the generous youth from their earliest years. There the state will have all under her eye, they are her children, her fubjects. and they afk no more than to be taken from the obfcurity of their habitations, and rendered capable of being employed while young and vigorous. When they have done their task, the country which produced them will receive them back into her warm bosom; there they will produce others like themfelves, and support the spirit and propagation of their own class, without becoming any charge upon others.

A flatefman flould make it his endeavour to employ as many of every class as possible, and when employment fails in the common run of affairs, to contrive new outlets for young people of every denomination. The old and idle are lost beyond recovery in many particulars.

The mutual relations likewife, through industry, between class and class should be multiplied and encouraged to the utmost. Relations by marriage, I am apt to believe, prove here more hurtful than beneficial. That is to fay, I would rather difeourage the intermarriage of the perfons of different
claffes; but I would encourage, as much as poffible,
all forts of mutual dependencies between them, in
the way of their trades. The laft tends to keep every
one employed, according to the wants and fpirit of
his clafs; the first is productive in general of no
good effect that I can perceive; which is reafon fufficient for a state to give at least no encouragement
to such marriages, and this is all the restraint proper
to be imposed.

Such members of the fociety as remain unemployed, either from natural infirmities or misfortunes, and who thereby become a load upon others, are really a load upon the state. This is a discase which must be endured. There is no body, no thing, without difeafes. A state should provide retreats of all forts, for the different conditions of her decayed inhabitants: humanity, good policy, and chriftianity, require it. Thus much may be faid in general upon the principles which direct the employment and distribution of inhabitants, which in every flate must be different, according to circumstances relating to the extension, situation and soil of the country, and above all, to the spirit of the people. I am next to offer fome confiderations with regard to the proper methods of angmenting numbers.

C H A P. XII.

Of the great Advantage of combining a well digested Theory and a perfect Knowlenge of Facts with the Part of Government, in order to make a People practical multiply.

WE have the happiness to live in an age where daily opportunities offer, of perceiving the difference between exercifing an art according to the mechanical received practice, and according to the principles which fludy and refinement have introduced for bringing it to perfection. This will appear in the ftrongest light to one who compares the operation of building an ordinary house, with that of executing a great public work, where the most able architects are employed; the making a common parish road, with that of a military way, through mountains, forests, and marshes. In the first, every difficulty appears unfurmountable; in the fecond, the greatest obstacles are made to vanish. By comparing these things, we distinguish between the artift, who proceeds by the rules of the science, and the ordinary tradefman, who has no other refource than common practice, aided by his own ingenuity.

Every branch of fcience must be carried to perfection by a master in it, formed by the hand of nature, and improved by application and experience. The great genius of Mr. de Colbert saw through the confusion and perplexity of the administration of the French snances; he invented refources for swelling the public treasure, which never would have been liable to fo many inconveniencies as are complained of, had the adminiftration been conducted with as much difinterestednefs, as it was fet on foot with ability. The genius of Mr. Law was original as to figures and paper credit. Sir Robert Walpole discovered new principles of taxation, he extended the plan of public credit, and reduced the application of it to a science. These were born statesmen, they were creators of new ideas, they found out new principles for the government of men, and led them by their interest to concur in the execution of their plans. Men of a speculative difpolition may broach hints although the force of theory, deflitute of practice, and unaffifted by experiment, be not fufficient to carry them the length of forming a plan. A great genius, with power and authority, has occasion for no more than a hint to firike out the fystem, and to carry it, with success. into execution.

No problems of political economy feem more obfeure than those which influence the multiplication of the human species, and which determine the distribution and employment of them, so as best to advance the prosperity of each particular society.

I have no where found thele matters treated to my with, nor have I ever been able to fairify mylelf concerning them. There are many clouds which fill cover the fruitful fields of this fcience; and until thele be diffigured, the political eye cannot take in the whole faid the political eye cannot take in the whole faid the political eye cannot take in the whole faid the political eye cannot take in the whole faid the political eye and the difficulty which appear in the many representations which our modern painters are daily giving of it. I may here, without an imputation of vanity, put myfelf fo far upon a level with the great Montesquien, as toadopt the faying of Corregio, lo anche fon pittore: I am also a dawber; for I frankly acknowledge my own infussiciency to treat this subject with perspicuity: my frequent repetitions, and my often returning to it at different times, in order to clear up my ideas and those of my readers, shows plainly, that I am fensible of my own insufficiency. By fetting it in different lights, and viewing it as it were from different flations, perhaps both my reader and I may come, at last to fee a little clearer.

In a former chapter, I have endeavoured to lay down the principles which influence multiplication: but alas! they are all fo general, that they can be confidered only as the most remote. They may fatisfy a flight speculation, but can be of little use in practice. I have principally infifted upon those which are found to operate at all times among focieties where primitive fimplicity prevails. this matter comes to be examined in a more complex light, as relative to the modern manners of mankind, which no statesman, however able, can change, where trade, industry, luxury, credit, taxes, and debts, are introduced. In these the most polite nations of Europe are involved. This is a chain of adamant, it hangs together by a cohesion, which the fuccessive revolutions of three centuries have fo cemented with the spirit of nations, that it appears to be indiffoluble. It is not my bufiness to examine how fur the modern fyllen is to be preferred to the ancient; my point of view is, to investigate

how a statesman may turn the circumstances which have produced this new plan of economy to the best advantage for mankind, leaving the reformation of fuch plan to time and events, of which I am not the mafter. Schemes of recalling ancient fimplicity, and of making mankind honest and virtuous, are beautiful speculations: I admire them as much as any body, but not enough to believe them practicable in our degenerate age.

If therefore the principles I here lay down appear contradictory to fo amiable a fystem of policy, let no man thence conclude any thing to my difadvantage upon the account of my particular opinion of it, which is a matter of no importance whatfoever. My object is to examine the confequences of what we feel and fee daily passing, and to point out how far the bad may be avoided, and the good turned to the best advantage.

The lofs of ancient fimplicity, and the introduction of this complicated scheme of living, has rendered the mechanism of government infinitely more difficult, and almost every disorder in the political body affects multiplication. Depopulation is as certain a mark of political difeases, as wasting is of those in the human body. The increase of numbers in a flate shows youth and vigor; when numbers do not diminish, we have an idea of manhood, and of age when they decline.

The importance of the fubject therefore requires me to bring it once more upon the carpet, in order to inquire into the proper methods of refloring and preferving youth, and of diffusing vigor into every articulation, into every vein, into every nerve, as I may fay, of a modern fociety.

In the republic of Lycurgus an unmarried man met with no respect; because no reason but debauchery could prevent his marrying. Marriage was no load in a state where all were sed and taken care of at the public charge. A Spartan who did not marry, was considered as one who refused to contribute towards recruiting of the army, only to gratify a vicious habit.

The jus trium liberorum, and the other encouragements given by Augustus Cæsar to engage the Romans to marry, were calculated chiefly for the nobility, and only for the citizens, but not at all for the inferior class (the flaves) bound to labor. 'The vice to be corrected, and that which the emperor had in his eye in those institutions, was the prodigal and diffolute life of rich men who lived in celibacy. This affected the Roman state. and deprived it of its principal force, the military power, the equites. Judge of the force of this class by the numbers of them destroyed at Cannæ. In those days, the chief encouragement to multiplication was to be directed towards the higher classes: the lower classes of the people (by far the most numerous in all countries and in all ages) were eafily recruited, by the importation of flaves, as they are now in the West-Indies, where, confequently, the same principle must naturally operate, which fixed the attention of the wife emperor. The flate of affairs in Europe, and in England

100

particularly, is changed entirely, by the establishment of univerfal liberty. Our lowest classes are absolutely free; they belong to themselves, and must bring up their own children, else the state becomes depopulated. There is no resource to us from importation, whether by ships, or acts of parliament for naturalization. We shall always have a numerous and free common people, and shall constantly have the same inconveniencies to ftruggle with, as long as the lowest classes remain in fuch depression as not to be able to support their own numbers. Here then lies the difficulty. In order to have a flourishing state, which Sir William Temple beautifully compared to a pyramid, we must form a large and folid basis of the lowest classes of mankind. As the classes mount in wealth. the pyramid draws narrower until it terminate in a point, (as in monarchy) or in a small square, as in the ariftocratical and mixed governments. This lowest class therefore must be kept up, and, as we have faid, by its own multiplication. But where every one lives by his own industry, a competition comes in, and he who works cheapeft gains the preference. How can a married man who has children to maintain, dispute this preference with one that is fingle? The unmarried therefore force the others to starve; and the basis of the pyramid is contracted. Let this fliort sketch of a most important part of our subject suffice at present; it shall be taken up and examined at more length, in the chapter of physical necessaries, or natural wants.

From this refults the principal cause of decay in modern states: it results from liberty, and is inseparably connected with it.

Several modern writers upon this fubject, recommend marriage, in the strongest manner, to all classes of inhabitants; yet a parish priest might, properly enough, not be warranted to join a couple unless they could make it appear that their children were not likely to become a burden to the parish. Could any fault be found, reasonably, with such a regulation? Those who are gratuitously fed by others are a load upon the state, and no acquisition, certainly, fo long as they continue fo. Nothing is fo eafy as to marry; nothing fo natural, especially among the lower fort. But as in order to reap, it is not fufficient to plaw and to fow, fo in order to bring up children, it is not fufficient to marry. A neft is necessary for every animal which produces a helpless brood: a house is the nest for children; but every man who can . beget a child cannot build or rent a house.

These restections lead, me to make a distinction with 1 apprehend may be of use in clearing up our ideas concerning population. Let me therefore confider the generation of man in a political light, and it will present itself under two forms. The one as a real multiplication, the other only as procreation.

Children produced from parents who are able to maintain them, and bring them up to a way of getting bread for themfelves, do really multiply and ferve the flate. Those born of parents whose substitutions or which is proportioned only to their own physical necessary, have a precarious.

existence, and will undoubtedly begin their life by being beggars. Many such will periss for want of sood, but many more for want of soed, but many more for want of eale; their mendicity will be accompanied with that of their parents, and the whole will go to ruin; according to the admirable expression of the Marcehal de Vauban, inhis Dixme Royale. La mendicité, says he, est un mal qui tue bientos son homme. He had many examples of the truth of it before his eyes; whoever has not, must have seen little of the world.

When marriage is contracted without the requifites for multiplication, it produces a procreation, attended with the above mentioned inconveniencies; and as by far the greater part of inhabitants, are in the lower classes, it becomes the duty of a statesman to provide against such evils, if the intends, usefully to

increase the number of his people.

Every plan proposed for this purpose, which does not proceed upon an exact recapitulation of the inhabitants of a country, parish by parish, will prove nothing more than an expedient for walking, in the Among fuch recapitulations or lifts I would recommend, as an improvement upon thefe I have. feen in the Marechal de Vauban's excellent performance above cited, and in the flates of his Pruffian Majefty, or elfewere, to have one made out, claffing all the inhabitants, not only by the trades they exercife, but by those of their fathers, with a view to diffinguish those classes which multiply, from those which only procreate. I flouid be glad also to fee bills of mortality, made out for every class, principally to compare the births and deaths of the children in them.

Let me take an example. Suppose then, that I have before me a general recapitulation of all the inhabitants of a country, parish by parish, where they may appear diffributed under the respective denominations of their fathers' employment. I fliall immediately find a confiderable number produced from the higher claffes, from those who live upon an income already provided, and upon branches of industry which produce an easy and ample sublistence. These have no occasion for the affiftance of the flate in bringing up their children, and you may encourage marriage, or permit celibacy in fuch classes, in proportion to the use you find for their offspring when they are brought up. When I come to the lower classes, I examine, for example, that of shoemakers, where I find a certain number produced. This number I first compare with the number of shoemakers actually existing, and then with the number of marriages fubfifting among them, (for I suppose recapitulations of every kind) from which I discover the fertility of marriage, and the fuccess of multiplication in that part. When the flate of the queftion is examined, class by class, I can decide where marriage fucceeds, and where it does not. I have faid, that I imagine it an advantage that every class fhould support at least its own numbers; and when it does more, I should wish (were it possible) that the higher claffes might be recruited from the lower, rather than the lower from the higher; the one feems a mark of prosperity, the other of decay: but I must confess that the first is by far the most difficult to be obtained.

According therefore to circumstances, and in confistence with these principles, I would encourage marriage by taking the children off the hands of their parents. Where marriage succeeds the worst. if it happens to be in a very low class, great encouragement should be given to it: perhaps the whole should be taken care of. Certain trades may be loaded with one child, others with two, and fo progressively. But of this, more in another place. I beg it may not here be imagined that I propose, that the whole of the lower classes of people are to marry and propagate, and that the flate is to feed all their offspring. My view extends no farther, than to be affured of having fuch a number of children yearly taken care of as shall answer the multiplication proposed, and that these be proportionally raifed from each class, and from each part of the country, and produced from marriages protected by the state, distinguished from the others, which under a free government must always be found exposed to the inconveniencies of want and mifery. To guard against such evils ought to be another object of public care. Hofpitals for foundlings are an admirable inflitution; and colonies are an outlet for superfluous inhabitants. But I infentibly enter into a detail which exceeds my plan. To lay down a scheme, you must suppose a particular state perfectly known. This lies beyond my reach, and therefore I shall go no farther, but illustrate what I have faid, by VOL. L. Н

fome observations and reflections which seem ana-

logous to the subject.

I have not here proposed plans of multiplication inconfistent with the spirit of the nations with which I am a little acquainted; nor with the religion professed in Europe, for many reasons, obvious to any rational man. But principally, because, I believe, it will be found, that a fufficient abundance of children are born already; and that we have neither occasion for concubinage, nor polygamy, to increase their numbers. But we want a right method of taking care of those we have, in order to produce a multiplication proportioned to the possibility of our providing nourishment and employment. I have therefore proposed, that a statesman, well informed of the situation of his people, the flate of every class, the number of marriages found in each, should fay, let there be fo many marriages authorized in every class, distributed in a certain proportion for every parish, city, borough, &c. in the country; let rules be laid down to direct a preference, in case of a competition, between different couples; and let the confequence of this approbation be, to relieve the parents of all children above a certain number. as has been faid. I propose no new limitations upon marriage, because I am a friend to liberty, and because such limitations would shock the spirit of the times. I therefore would firongly recommend hospitals for foundlings over all the country; and ftill more ftrongly the frugal maintenance of

children in such hospitals, and their being bred up early to fill and recruit the lowest classes of the people.

C H, A P. XIII.

Continuation of the fame Subject, with regard to the Necessity of having exact Lists of Births, Deaths, and Marriages, for every Class of Inhabitants in a modern Society.

MR. Derham has furnished some tables which show the proportion between marriages and births in England, to be as 1 to 4; that of births to burials as 1; 10 to 1: from which it appears that multiplication there goes on, though slowly: a mark of youth and vigor. Dr. Davenaut values the augmentation at good a year. Could matters be kept at that standard, I should prefer it by far to a more fapid multiplication: it amounts to about a million in a century (without entering into accumulations or exact calculations) and the longer youth is preferved so much the better. A rapid multiplication will stop at some period, and that stop, which marks distress, must produce great inconveniencies.

These calculations extracted from very lime Novembers, thow how necessary it is to have authentic recapitulations: fince, lame as they are, it is from these and the like, that Dr. Halley, and others, have calculated the value of amunities, which (at a time when all the states of Europe are borrowing money at the expense of every man's private industry or property) ought to be valued at their real worth. Now, in all these calculations of mortality, it appears that what we have called the abuse of marriage or procreation is included.

If it be true, as I think it is, from what I have feen and observed, that numbers, especially of children, among the lower classes, perish from the effects of indigence; either directly by want of food, or by discase contracted gradually from the want of convenient ease; and that others perish for want of care, when the slightest assistance of a surgeon to let them blood, would be sufficient to preserve them against the inflammatory distempers to which they are chiefly exposed.

If these things are so, must we not infer, that calculations formed upon a conclusion drawn from the births and deaths of mankind in general, cannot possibly be so exact as if the like were drawn from those of every class of inhabitants taken separately.

It may here be answered, that among the rich and easy, there are found diseases which sweep off numbers, in as great a proportion as other disempers do of the poor: that we see very large families brought up among the lowest classes, while a great man has all the paius in the world to preserve a young boy from the wreck of a number of children.

All this I agree may be true; but I should be glad to see in what proportion it is so, and to be certain of the fact. I want to know the diseases of the rich and of the poor; I want to have as particular details of the buths and deaths of every

class, as I can have of those of the cities of Paris; London, or Breslaw. I want to know from what parents those multitudes of poor which I find every where are sprung; and most of all to have such accounts from different countries, where different manners prevail. For no just conclusion can be drawn from the comparison of facts, without examining circumstances. The most barren class in one country, may be the most fruitful in another. As an example of this, let any one compare the state of marriage among the footmen of London and of Paris.

If find error concealed every where under general propositions. The children of the poor, says one, thrive better than those of the rich. If it be so, it ought not to be so in common reason. But the same person will tell you, I have made my son a merchant; he will be a rich man. Why? Because (AB) was a merchant, who, from nothing, died worth a hundred thousand pounds. But if you go through all the letters of the alphabet following (AB), among those who set out as he did, you will find, that perhaps every one of them died a bankrupt. Those who prove successful are remarkable: those who miscarry are never heard of. It is just so with respect to the question before us. But to return to our tables, and what are called calculations.

One marriage produces four children at a medium in England. If you reckon 6,000,000 of people in that country, and that zir part dies annually, then to keep up the flock it is sufficient that 200,000 be annually born; add to this the yearly increase of 9000,

the total of births will then be 200,000: for if 200,000 die this year, and if 200,000 be born, this must certainly imply an increase of 9000, providing we suppose the acquisition of foreigners to be equal to the exportation of the natives. As this is only meant as an illustration. I need not examine the matter of fact. The next question is, how many marriages, properly contracted or encouraged as above, will give this increase? For we may know that these subfifting in that kingdom, joined with the effects of extramatrimonial conjunctions, is just sufficient to produce it. I imagine that nothing but experiment can give the folution of this question, King supposes every 104th person in England to marry yearly, that is 57,682 persons, or 28,841 couples. If this number of marriages be supposed to fubfift with fertility for feven years, producing a child every year, the number of 200,000 births would be procured; but I apprehend that marriages, rightly contracted, sublist much longer in general than feven years, even with fertility, though not in proportion to a child every year: confequently, the number of marriages constantly sublisting with fertility in England, where it is supposed that 28,841 are yearly contracted, must be much greater than feven times that number, or than 201,887. If we suppose the whole of the 209,000 births to be produced by marriages, at three marriages to every child annually produced, then the number of marriages . fubfifting will be 627,000. From these speculations (for I do not pretend to call them calculations) I conclude, that the more fruitful marriages are rendered

(not with regard to procreation, merely, but multiplication, which I have above diffinguished) the fewer become necessary; and the fewer unneceffary marriages are contracted, the better for the state and the less misery for those who contract them. I shall here slope, and leave to the reader to draw his conclusions, putting him in mind of the wide difference that is always found between theory and practice.

From this reasoning I inter, that no exacl judgment can be formed, as to the numbers in any fociety, from the fingle datum of the annual number of deaths among them; and although the juft proportion between numbers and deaths may exactly be determined in one particular place, yet that proportion will not ferve as a general flandard, and being taken for granted may lead to error.

Here are the reasons for my opinion.

Were no body to marry but such as could maintain their children, the bills of births and burials would, I apprehend, diminish, and yet numbers might remain as before; and were every body to marry who could procreate, they certainly would increase, but still numbers would never exceed the proportion of fubsishence. Could we but see bills of births and deaths for the city of Rome, while in all its glory; or indeed for the fugar colonies in America, where slaves are imported, adding the number of thôse imported, to that of births, and supposing the colony neither upon the growing nor the deciling hand, then the deaths and births would be equal; but the proportion of them to all in the colony, I apprehend

would be far less than in any state in Europe, where slavery does not prevail.

It may be alledged, that were all to marry, the confequence would be a great multiplication. I fay not; or if it were, what fort of multiplication would it be? A multitude of children who never could come to manhood; or who would flarve their parents, and increase misery beyond expresfion. All therefore that can be learned from bills of mortality, &c. is, that if the births exceed the deaths, and that all remain in the country, numbers will increase; that if the deaths exceed the births, numbers will diminish; but while they fland at par, no conclusion can be drawn as to numbers in general: these will be in a less proportion as abusive procreation goes forward; and, vice verfa, they will be in a greater. There still hangs a cloud upon this subject : let me therefore reason upon an example. Suppose the inhabitants of a country to stand at 6,000,000, one thirtieth to die every year, and as many to be born, that is, the births and burials to fland at 200,000; that every three marriages subsisting produce a child every year, that is 600,000 marriages; let the quantity of food be supposed the same, without a possibility of being augmented. Would not the confequence be, that numbers could not increase? Now let me suppose marriages carried to, 1,000,000, I fay the effect would be, either that they would become in general less fruitful, or if they suffered no diminution in this particular, that the bills of births and deaths would rife to 333,333; that is to

fay, they would be to the number of inhabitants as 1 to 18, instead of being as 1 to 30. Now this increase of mortality proceeding from want of food, either the old would flarve the young, or the young would starve the old; or a third case, more probable than either, would happen, the rich would flarve the poor. What would be the confequences in all these three suppositions? In the first, the number of 6,000,000 would be found to diminish; because the proportion of large confumers would rife, and mortality would increase among the children. In the fecond, the standard number would augment, because the proportion of small consumers would rife, and mortality would increase among the parents. In the third, numbers would remain pretty much the fame, but mifery and diffress would lay all the lower classes wafte. It is computed that one half of mankind die before the age of puberty in countries where numbers do not augment; from this I conclude, that too many are born. If methods therefore are fallen upon to render certain difeafes less mortal to children, all the good that will be got by it, in general, will be to render old people of the lower classes more wretched; for if the first are brought to live, the last must die.

From these speculations I cannot help wishing to see bills of mortality made out for different classes, as well as for different ages. Were this executed it would be an easy matter to perceive, whether the mortality among children proceeds from diseases to which infancy is necessarily exposed, or from abusive procreation. I am pretty much convinced before I see the experiment, that it proceeds from the latter; but should experience prove it, the principles I have laid down would acquire an additional sorce. In the mean time, I must conclude, that it is not for want of marrying that a people does not increase, but from the want of substitutes; and it is miserable and abusive procreation which slarves one half of the whole, and is the fountain of so much werehedness.

Upon the whole, I may fay, that were it poffible to get a view of the general flate of births and burials in every class of the inhabitants of a country, marriage might furely be put upon a better footing than ever it has been, for providing a determined number of good and wholesome recruits every year towards national multiplication. This is walking in the light, and is a means of procuring whatever augmentation of hands you wish for. What difficulties may be found in the execution, nothing but experience can show; and this, to a judicious eye, will point out the remedy. In my opinion, this will be far better than a general naturalization, which I take to be a leap in the dark. For however easy it may be to naturalize men, I believe nothing is fo difficult as to naturalize customs and foreign habits; and the greatest bleffing any nation can enjoy, is an uniformity of opinion upon every point which concerns public affairs and the administration of them. When God bleffes a people, he makes them unanimous, and bestows upon them a governor who loves them,

and who is beloved, honored and respected by them; this, and this only, can create unanimity.

Let this fuffice at prefent, as to the distribution, employment, and increase of a people. Upon the proper employment of the free hands, the profperity of every flate must depend : consequently the principal care of a flatefman flould be, to keep all employed, and for this purpose he must acquire an exact knowledge of the flate of every denomination, in order to prevent any one from riling above, or finking below that flandard which is best proportioned to the demand made for their particular industry. As the bad consequences refulting from the lofs of this exact balance are not immediate, a moderate attention, with the help of the proper recapitulations, will be fufficient to direct him.

This and the two preceding chapters have in a manner wholly treated of the employment of the free hands: I must now consider the effects of an overcharge of those employed in agriculture. Here we shall still discover inconveniencies, resulting from the want of that just proportion in the distribution of classes, which gives health and vigor to a state; and we shall see how it may happen, that even an overcharge of inhabitants in general may become a political difease; as an abundance of blood, however rich and good, may affect the health of the human body,

C H A P. XIV.

Of the Abuse of Agriculture and Population.

HAVE taken notice above of two performances, wherein the authors, with equal ability, have treated of the numbers of mankind; a subject which has a very close connexion with political economy.

Although (as I have faid) I do not pretend to decide between them as to the point in difpute, I find that in this chapter I shall be naturally led into a chain of reasoning very contrary to that of Mr. Wallace, which is a thing I should have dispensed with, did not the merit of his performance in the eyes of the learned world appear sufficient to draw my attention.

Agriculture is without all doubt the foundation of multiplication, which must ever be in proportion to it; that is, to the earth's productions, as has been faid. But it does not follow, that in proportion to multiplication those produced must of course become useful to one another, and useful to the society in general. Now I consider multiplication as no otherwise useful to a fate, than in so far as the additional number becomes so, to those who are already existing, whom I consider as the body-politic of the society. If it therefore happens, that an additional number produced do no more than feed themselves, then I perceive no advantage gained to the society by their production.

If, without rendering any equivalent fervice, they are fed by others, there is a lofs.

Agriculture may be faid to be carried to its utmost extent, when the earth is so labored as to produce the greatest quantity of fruits possible for the use of man; and in judging of the improvement of two spots of ground of the same extent, that may be faid to be most improved which produces the greatest quantity of food: but as to population, the question does not stop there, for let the quantity be equal on both, yet if the inhabitants of the one be more frugal livers than those of the other, this circumftance alone will make an inequality. If agriculture therefore be confidered only with respect to population, we must consider that country as the best peopled, where productions are the most abundant, and where the inhabitants are the most fober. Thus much with regard to the extent of agriculture and population: we come now to confider the inconveniencies which may refult to a fociety from an over-stretch, or from what I call an abuse of either the one or the other. I call every thing an abuse in society which implies a contradiction to the spirit of it, or which draws along with it an inconveniency to certain classes, which is not compensated by the general welfare.

The political economy of government is brought to perfection, when every class in general, and every individual in particular, is made to be aiding and affifting to the community, in proportion to the affiftance he receives from it. This conveys my idea of a free and perfect fociety, which is, a general tacit contract, from which reciprocal and proportional fervices refult univerfully between all those who compole it.

Whenever therefore any one is found, upon whom nobody depends, and who depends upon every one, as is the cafe with him who is willing to work for his bread, but who can find no employment, there is a breach of the contract, and an abule. For the fame grafin, if we can fuppofe any perfou entirely wall in feeding himfelf, depending upon no one, and having nobody depending on him, we lofe the idea of fociety, becaufe there are no reciprocal obligations between fuch a perfon and the other members of the fociety.

Those who are for employing the whole of a people in agriculture may answer, that all their time cannot be employed in this occupation, and that in the intervals they may apply themselves to

fupply reciprocal wants.

I very readily agree, that any person, who would calculate his labor in agriculture, purely for his own subfishere, would find abundance of idle hours. But the queltion is, whether in good economy such a person would not be better employed in providing nourishment for others, than in providing for any other want. When he provides sood, he surely provides for a want, and experience shows, that it is better for a man to apply close to one trade, than to turn himself to several.

Hence I conclude, that the best way of binding a free society together, is by multiplying reciprocal



obligations, and creating a general dependence between all its members. This cannot be better effected, than by apprepriating a certain number of inhabitants, for the production of the quantity of food required for all, and by diffributing the remainder into proper claffes for fupplying every other want. I fay farther, that this diffribution is not only the most rational, but that mankind fall naturally into it; and mifery attends and has ever attended those who have been found without a particular employment.

It must not be concluded from this reasoning, that abuse is always implied when we find any of the classes of the free hands of a state casually

employed in agriculture.

There is such a variety of circumstances in every country, that without a peculiar talent of laying principles together, so as to answer every combination, the most perfect theory which can be

proposed must appear defective.

In countries ill-improved, where industry begins to take root, we are not to conclude, that good policy requires a sudden and immediate separation between the dwellings of the husbandmen and free hands. Sudden revolutions are constantly hursful, and a good statesman ought to lay down his plan of arriving at perfection by gradual steps.

If he finds, as is the case of rinde and uncivilized focieties, that many are occupied, partly, in providing substitutions for their own family, partly, in other useful pursuits, he may by degrees detach as many as he can from every other branch of

induftry, except that of agriculture. The most wealthy are the most proper to carry this branch to any degree of perfection. The landed men ought to be encouraged by every means to apply to the study of farming. This employment has been confidered as honorable in all ages of the world, and very well suits the rank, the interest, and the amulement of gentlemen.

The next step is to introduce manufactures into the country, and to provide a ready market abroad for every superfluous part of them. The allurement of gain will soon, engage every one to pursue that branch of industry which succeeds best in his hands. By these means many will follow manufactures and abandon agriculture; others will prosecute their manufactures in the country, and avail themselves at the same time, of small portions of land, proper for gardens, grafs for cows, and even for producing certain kinds of fruit necessary for their own maintenance.

This I do not confider as a species of farming. It is more properly, in a political light, a fort of village life, only the village life, specare disperfed over a large extent; and I call it a village life, because here the occupation of the inhabitants is principally directed towards the prosecution of their trades: agriculture is but a subaltern confideration, and will be carried on so far only, as it occasions no great avocation from the main object. It will however have the effect to parcel out, the lands into similar possessions: a system admirably calculated for the improvement of the soil, and advantageous to

population,

population, when the spirit of industry is not thereby checked. This is not the cafe when fuch polfeffors apply totally to agriculture, and content themselves with a bare sublistence from it, without profecuting any other branch of industry, or forming any plan of ambition for themselves, or for their children's emerging from fo circumfcribed a fphere of life: from this alone proceeds, in most countries, the inconveniency of a minute fubdivision of land property.

We shall presently see, by various examples, the truth of this proposition; and from what observations I have been able to make, it appears, that a great inconvenience flows from it; the property of the lands, and not the bare possession of them, is vested in the lower classes. While they only remain as tenants, the interest of the proprietor, on one hand, will lead him to incorporate these small posfeshons into larger farms, the moment the possessors. by relaxing from their principal occupation (induftry) are no longer able to pay a rent above the value of the grounds when let in farms; and the interest of these tenants, on the other hand, will frequently lead them to abandon fuch fmall possessions, when the profecution of their industry demands a change of habitation. Thus the interest of agriculture will go hand in hand with that of industry, and classes will feparate their habitations, according as their respective interests require.

It is certainly the interest of every landlord, whose land is ill improved, to multiply habitations upon it, providing he makes choice of fuch people as can

Vol. I.

live by some other branch of industry than bare agriculture: and, in many cases, it may be his advantage to incorporate his lands into farms as foon as they are fully cultivated. By this plan he will advance the improvement of his land; he will multiply the ufeful inhabitants; and he will at the fame time fhare the profits of their industry beyond the value of the land rent.

By these means has the woollen manufacture in England, and the linen in Ireland and Scotland been greatly augmented. But as the improvement of land goes on, this economy will decline: towns will fwell in confequence of the principles we are now going to deduce; the lands will become more thinly inhabited; and farms will by degrees grow more extensive. I appeal to experience for the justness of this opinion.

Hence it plainly appears, that, in every light this matter can be represented, we still find it impossible to employ ufefully above a certain part of a people in agriculture. The next question is, how to determine the just proportion. For this purpose, we must have recourse to facts, not to theory. We have, in a former chapter, examined the flate of this queftion with regard to one country. I shall here only add, that, in proportion to the culture of the foil, and to the number of crops it is made to produce, a greater or less number will be required; and in proportion to the furplus of food above what is necessary to maintain the laborers, will a number of free hands be provided for. If therefore a species of agriculture can be found established, which produces little or

no furplus, there little or no industry can be exercifed; sew wants can be supplied: this will produce a wonderful simplicity of manners, will ruin the system of modern policy, and produce what I must call an abuse. Let me look for some examples, in order to set this question in a clearer light.

· In the wine-provinces of France, we find the lands which lie round the villages divided into very fmall lots, and there cultivation is carried to a very extraordinary height. These belong in property to the peafants, who cultivate the vines. No frugality can be greater than in the confirmation of this produce, and the smallest weed which comes up among the grain, is turned to account, for the food of animals. The produce of fuch lands, I may fay, is entirely confumed by the proprietor and his family, who are all employed in the cultivation, and there is no superfluous quantity here produced for the maintenance of others. Does not this refemble the distribution of lands made by the Romans in favor of 5000 Sabine families, where each received two plethra of ground. [See numbers of Mankind, p. 23. | Now let me examine the political flate of agriculture, and of other labor performed by my French vine-dreffer.

By the fupposition we imply, that the bit of land is sufficient for maintaining the man and his family, and nothing more; he has no grain to fell, no food can by him be supplied to any other person whatever; but the state of other lands cripuble of yield-new ing a supplie, such as the vineyard, produces a decenter of the supplied of the state of the supplied of th

To be imposizione noi ne consessione 12 cm sopra by mo lover . grash lavore, considerate supeti l'imanda je mo lover . grash lavore, considerate supeti l'accidente de l'ac

respect to the vine-drefler, is a fund for providing all his wants in manufactures, salt, &c. and what is over must be confidered at his profits, out of which he pays the royal impositions. The same labor, considered with regard to the proprietor of the vine-yard, enters into that necessary deduction out of the fruits, which, when deducted, leaves the remainder, which we call surplus, or what answers to the land rent. This belongs to the proprietor, and becomes a fund for supplying all his wants.

Here we have an idea of fociety. The vine-dreffer depends upon the proprietor for the price of his labor; the proprietor upon the vine-dreffer for his furplus. But did we suppose all the kingdom parcelled out, and labored, as the fpot which lies round the village, what would become of the vinedreffer with regard to all his other wants; there would be no vines to drefs . no furplus nourishment any where found, confequently no employment, not even life, for those who had no land. From this example we discover the difference between agriculture exercised as a trade and as a direct means of fubfifling, a diffinction to be attended to, as it will very frequently occur in the profecution of our fubject. We have the two species in the vine-dresser: he labors the vineyard as a trade, and his fpot of ground for fublistence. We may farther conclude, that, as to the last part, he is only useful to himself: but, as to the first, he is useful to the society, and becomes a member of it; confequently, were it not for his trade, the flate would lofe nothing, though the vine-dreffer and his land were both swallowed up by an earthquake. The food and the confumers ور بعديهم بالإلام الاصد ود بهام بداواد المارد

it mes caries of value and securities on a superior

manifolier policiones c cio de

would both disappear together, without the leaft political harm to any body: consequently, fisch a species of agriculture is no benefit to a state; and consequently, neither is that species of multiplication, implied by such a distribution of property, any benefit. Thus an over-extension of agriculture and division of lands becomes an abuse, and so, consequently, does an over-multiplication.

Here I am obliged to conclude, that those passages of Roman authors which mention the frugality of that people, and the small extent of their possessions cannot be rightly understood, without the knowledge of many circumftances relative to the manners of those times. For if you understand such a distribution of lands to have extended over all the Roman territory, the number of the citizens would have far exceeded what they appear to have been by the Cenfus, and even furpals all belief. But farther, I may be allowed to ask, whether or no it be supposed that these frugal Romans labored this small portion of lands with their own hands and confumed the produce of it? If I am answered in the affirmative. (which is necessary to prove the advantages of agriculture's being exercifed by all the classes of a people) then I afk, from whence were the inhabitants of Rome, and other cities, subsisted; who sed the armies when in the field? If thefe were fed by foreign grain imported, or plundered from their neighbours, where was the advantage of this subdivision of lands. and of this extensive agriculture, which could not . feed the inhabitants of the flate? If it be faid, that notwithstanding this frugal distribution of propertyamong the citizens, there was flill found furplus enough to fupply both Rome and the armies, will it not then follow, that there was no necessify for employing all the people in agriculture, fince the labor of a part might have fusiced.

That number of his bandmen, therefore, is the best, which can provide sood for all the state; and that number of inhabitants is the best, which is compatible with the

full employment of every one of them.

Idle mouths are only useful to themselves, not to the state; consequently, are not an object of the care of the state, any farther than to provide employment for them; and their welfare (while they remain useles to others) is, in a free country, purely a matter of private concern. Let me take another example for the farther illustration of this matter.

Those who travel into the southern provinces of Spain, find large tracts of land quite uncultivated, producing only a feanty pasture for herds of the lesser cattle. Here and there are found interspersed some . fpots of watered lands, which, from the profusion of every gift which nature can bestow, strike a northern traveller with an idea of paradife. In fuch places villages are found, and numbers of inhabitants. It must be allowed that industry and labor do not here go forward as in other countries; but to supply this want charity fleps in. Charity in Spain (in proportion to its extent) is as powerful a principle towards multiplication as industry and labor. Whatever gives food gives numbers; but charity cannot extend beyond superfluity, and this must ever be . in proportion to industry. These watered lands are

D II Geogl

well labored and improved. The value of them in one fenfe, is in proportion to their fertility, and the furplus of the laborers fhould naturally be given for an equivalent in money or work: but this equivalent cannot be found, because the confumers have neither the one nor the other. If the Spaniards, therefore, were not the most charitable people upon earth, it is very plain that the laboring of these watered lands would diminish, until it came upon a level with the wealth and industry of the confumers. But here it is otherwise: labor goes on mechanically, and without combination of circumstances, and the poor live in ease, in proportion to the plenty of the year.

Here then is a third principle of multiplication, The first is flavery, or a violent method of making mankind labor; the fecond is industry, which is a rational excitement to it; the third is charity, which refembles the manna in the defert, the gift of God upon a very extraordinary occasion; and when nothing elfe could have preferved the lives of his people. Whether, in all cases, this principle of christianity advances the prosperity of a modern fociety (when complied with from obedience to precept, without confulting reason as to the circumftances of times and fituations) is a question which lies out of my road to examine. The action, confidered in the intention of the agent, must in every case appear highly beautiful, and we plainly see how far it contributes to multiplication, though we do not fo plainly perceive how this again is advantageous to fociety.

Now if we examine the flate of agriculture in the territory of this Spanish village, we find, upon the whole, no more furplus of fruits than upon the French vine dreffer's portion of land; confequently, if all Spain was labored and inhabited like this village and its small garden, as it is called, it would be the most populous country in the world, the most simple in the manner of living; but it never could communicate the idea of a vigorous or a flourishing state. It is the employment alone of the inhabitants which can impress that character.

Now in this last example, what a number of free hands do we find! are not all the poor of this class? Would it not be better if all these by their labor could purchase their subsistence, than be obliged to receive it in the precarious manner they do? Can one suppose all these people industrious, without implying what I call superfluity of labor? Is not this luxury, according to my definition of it? Where would be the harm if the Spanish farmer, who gives a third of his crop in charity, should in return receive fome changes of raiment, fome convenient furniture for his house, some embellishment to his habitation; these things would cost him nothing; he would receive them in exchange for what he now gives from a principle of charity, and those who have a precarious, would have a certain livelihood. Let us travel a little farther in fearch of the abuse of population,

In Germany, we find many fmall towns, formed into corporations, which enjoy certain privileges,

vi'400010

ben populate e calkvate in piccolo porcione, ravel be las jin populata, mas condennata ach una vita nomp le , la quale non si petralor dev l'idea de uno stato florido e

The freedom of fuch towns is not eafily purchased; and one, upon confidering outward circumstances, must be not a little surprised to hear of the sums refused, when offered, to obtain it. Round these towns there is a fmall territory divided into very fmall portions, and not able to maintain the inhabitants: these lands therefore are infinitely overflocked with husbandmen; for every proprietor, less or more, concerns himself with the cultivation. Here, one who would aspire to extend his possesfion would, according to the fentiment of Manius Curius Dentatus, certainly be confidered as a dangerous citizen, and a hurtful member of the fociety. Those lots are divided among the children of the proprietors, who are free of the town, by which means they are constantly splitting by multiplication, and confolidating by death, and by marriage: these nearly balance one another, and property remains divided as before. A stranger is at a loss to find out the reason why the liberty of fo poor a little town should be so valuable, Here it is; first there are certain advantages enjoyed in common, fuch as the privilege of pasture on the town lands, and others of a like nature; but I find the charges which the burgesses are obliged to pay, may more than compensate them. The principal reason appears to be, that no one who has not the liberty of the town, can fettle in a way of industry so as to marry and have a family; because without this his labor can only be directed towards furnishing the wants of pealants who live in villages; thefe are few, and little ingenuity is Por c . " we con white way " we " your on way a job offer

care is a see a sin elimental

required for it. In towns there is found a greater divertity of wants, and the people there have found out mechanically, that if ftrangers were allowed to flep in and fupply them, their own children would flarve; therefore the heads of the corporation, who have an interest to keep up the price of work, have also an interest to hold the liberty of their town at a high value. This appears to me a pretty just representation of the present slate of some towns I have seen, relative to the present object of inquiry.

But as industry becomes extended, and trade and manufactures are established, this political

economy must disappear.

Such a change, however, will not probably happen without the interpolition of the fovereign, and a new plan of adminifiration; what effe can give a turn to this fiprit of idleness, or rather, as I may call it, of this trifling industry? Agriculture can never be a proper occupation for those who live in towns: this therefore is an abuse of it, or rather indeed an abuse of employment.

Ease and plenty can never enter a little town, but by the means of wealth; wealth can never come in but by the produce of labor going out; and when people labor purely for their own sub-fiftence, they only make the little money they have circulate, but can acquire nothing new; and those who with difficulty can maintain themselves, can never hope to increase their numbers.

If in spite of the little industry set on foot in such towns, the generative faculty shall work its

L'ayor l'abbondumen non pro prombave in una procla sitte come l'ajute Dolla scichara que la non pro

effect and increase numbers, this will make the poor parents still divide, and mifery will enfue; this again may excite compassion, and that will open the chefts of those who have a charitable difposition: hospitals are founded for the relief of the poor, they are quickly filled, and as many neceffitous remain as ever. The reason is plain; the hospital applies a palliative for the abuse, but. offers no cure. A tree is no fooner discharged of its branches than it pushes new ones. It has been faid, that numbers are in proportion to food; confequently, poor are in proportion to charity. Let the King give his revenue in charity, he will foon find poor enough to confume it. Let a rich man fpend 100,000 l. a year upon a table, he will find guests (the best in the kingdom) for every cover. These things, in my way of considering them, are all analogous, and flow from the fame principle. And the mifery found in these little German towns, is another modification of the abuse of population. Thefe examples flow the inconveniencies and abufes which refult from a mifapplication of inhabitants to agriculture, which produces a population more burdensome than beneficial to a modern state.

If the fimplicity of the ancients is worthy of imitation, or if it appears preferable to the prefent fyftem, which it is not my-bufine's to decide, then either flavery must be introduced to make those fubshift who do not labor, or they must be fed upon charity. Labor and industry can never, I think, be recommended on one hand, and the effects of them proscribed on the other. If a great

body of warlike men (as was the case in Sparta) be considered as essential to the well being of the state; if all trade and all superfluity be forbid amongst them, and no employment but military exercises allowed; if all these warriors be fed at public tables, must you not either have a set of helotes to plow the ground for them, or a parcel of charitable Spanish farmers to feed them gratis.

Thus much I have thought might, be of ufe to fast to illustrate the principles I have haid down. I find these very contrary to the reasoning which runs through the whole of the performance which I mentioned above, and which I have had in my eye. A more particular examination of it might be useful, and even amusting; but it would engage me in too long a disquisition for the nature of this work. I cannot however help, in this place, adding one observation more, in consequence of our principles, which seems contrary to the strain of our ingenious author's reasoning. I say seems, because almost all difference of opinion upon such subjects proceeds from the defect of language in transmitting our ideas when complex or abstract.

The effect of difeafes which fiveep off numbers of people does not effentially diminish population, except when they come fuddenly or irregularly, any more than it would neceffarily difpeople the world if all mankind were to be fwept off the flage at the age of forty fix years. I apprehend that in man, as in every other animal, the generative faculty is more than able to repair all losses occasioned by regular diseases; and I have shown, I think, more

than once, that multiplication never can flop but for want of food. As long then as the labor of man can continue annually to produce the same quantity of food as at prefent, and that motives are found to make him labor, the same numbers may be fed, and the generative faculty, which from one pair has produced fo many millions, would certainly do more than keep up the flock, although no person were to pass the age above mentioned. Here is the proof: was the life of man confined to forty fix years, the state of mortality would be increased in the proportion which those who die above forty fix bear to those who die under this age. This proportion is, I believe, as 1 to 10, confequently, mortality would increase &, consequently, numbers would be kept up by increase upon births; and furely the generative faculty of man far exceeds this proportion, when the other requifites for propagation, to wit, food, &c. are to be found, as by the supposition.

C H A P. XV.

Application of the above Principles to the State of Population in Great-Britain.

A LETTER from Dr. Brakenridge, F. R. S. addressed to George Lewis Scott, Eq; which I found in the Danish Mercury for March 1758, furrishes me with a very good opportunity of applying the principles we have been laying down to

the flate of population in Great-Britain. I flall therefore, according to my plan, pafs in review that gendeman's opinion, without entering upon any refutation of it. I flall extract the propositions he lays down, examine the conclusions he draws from them, and then show wherein they differ from those which result from the theory established in this inquiry.

The author's calculations and suppositions as to matters of fact shall be taken for granted, as I believe the first are as good as any that can be made, upon a subject where all the data required for solving the problem are quite a piece of guess-work.

I must follow the Mercury, not having the ori-

ginal.

Prop. I. After a very close examination, fays' our author, I find, that our illands gain, as to population, abfolutely no more than what is requisite for repairing their folfes, and that, in England itself, numbers would diminish, were they not recruited from Ireland and Scotland.

PROP. II. Men, able to carry arms, that is from 18 to 56 years, make, according to Dr. Halley, the fourth part of a people; and when a people increase in numbers, every denomination, as to age, increases in that proportion: confequently in England, where the number of inhabitants does not exceed fix millions, if the annual augmentation upon the whole do not exceed 18,000, as I am pretty fure it does not, the yearly augmentation of those fit to carry arms will be only 4,500.

PROP. III. In England, burials are to births, as

100 is to 113. I fuppose that, in Scotland and Ireland, they may be as 100 is to 124. And as there may be, in these two last kingdoms, about two millions and a half of inhabitants, the whole augmentation may be stated at 15,000; and consequently that, of such as are fit to carryarms, at 31,750. Add this number to those annually produced in England, and the sum total of the whole augmentation in the British isles will be about \$8,250.

Prop. IV. The firangers, who arrive in England, in order to fettle, are supposed to compensate those who leave the country with the same intent.

PROP. V. It is out of this number of 8,250, that all our losses are to be deduced. If the colonies, wars, and navigation, carry off from us annually 8000 men, the Britishisles cannot augment in people: if we lose more, numbers must diminish.

PROP. VI. By calculations, fuch as they are, our author finds, that, upon an average of 60 years, from 1690 to 1756, this number of 8000 have been annually 161, that is, have died abroad in the colonies, in war, or on the account of navigation.

PROP. VII. That, fince the inhabitants of Britain and Ireland are about 8,000,000, and that the augmentation is annually about 8000, we may conclude in general for all-Europe, that, for every million of inhabitants, there is an annual augmentation of 1000; confequently, every thouland men flain in war muft deftroy all the augmentation of a million of inhabitants during a year. Confequently France, which contains 14 millions, according to Sir William Petty, having 10ft above 14,000 men a-year, during the

fame 66 years, cannot have augmented in population.
PROP. VIII. That the progress of trade and navi-

eation augmenting the loss of people by fea, must confequently have diminished population over all Europe.

PROP. IX. The exportation of our corn proves what the above propolitions have demonstrated. For supposing the progress of agriculture to compensate the additional quantity distilled of late years, there is fill it of the crop exported, which proves that our numbers, are small, and that they do not augment.

From these propositions our author concludes, that what stops multiplication in the British isles is, 1st, That living in celibacy is become a-la-mode: adly, That wars have been carried on beyond the nation's force: 3dly, That the use of spirituous liquors destroys great numbers of inhabitants.

I shall now shortly apply the principles I have been laying down, in order to resolve every phenomenon here described, as to the population of Great Britain. These I shall willingly take for granted, as it is of no consequence to my reasoning, whether they be exact or not: it is enough that they may be so; and the question here is only to account for them.

England, fays he, would diminifi in numbers, were it not recruited from Scotland and Ireland. This, I fay, is a contingent, not a certain confequence: for did those grown-up adventurers cease to come in, the inhabitants of England themselves would undoubtedly multiply, provided an additi-

onal number of breeders could be found, able to . bring up their children. Now the importation of grown men into a country in fo far refembles the importation of flaves into our colonies, that the one and the other diminishes the price of labor, and thereby prevents marriage among certain classes of the natives, whose profits are not sufficient for bringing up a family: and when any fuch do marry notwithstanding, they do not multiply, as has been faid. Now were the Scots and Irifli to come no more into England, the price of labor would rife; those who now cannot bring up children, might then be enabled to do it, and this would make the English multiply themselves; that is, it would augment the number of their own breeders. On the other hand, did the price of labor continue too low to . prove a fufficient encouragement for an additional number of English breeders, the contingent confequence would take place; that is, numbers would diminish, according to our author's supposition. and the exportation of grain would increase, in proportion to that diminution; and did foreign demand for grain also diminish, then agriculture would fuffer, and every thing would decline: but of this more as we go along.

The representation he gives of the state of population in these countries, is one modification of what I have called a moral incapacity of a people's increasing in numbers. It is just to in Africa, where the inhabitants are fold; just to in Switzerland, and in many mountainous countries, where inhabitants defert, in order to seek their fortunes elsewhere.

Vol. I.

BOOK I.

The national flock remains at an equal flandard; and the augmentation upon births above burials, is constantly in proportion to the exportation of inhabitants. Let this proportion rife ever fo high, an increase of national population is noways effentially to be implied from this phenomenon alone, but

must proceed from other causes.

I can find nothing advanced by our author to prove, or even to induce one to believe, that had the lives of those eight thousands been yearly preferved from extraordinary dangers, numbers would have augmented. England enjoyed in a manner 26 years peace after the treaty of Utrecht. For many years before, a very destructive war had been carried on. Had the bills of births been produced from 1701 to 1713, had they been compared with those from this last period to 1739, when the Spanish war began, had we feen a gradual augmentation from year to year during those last 26 years, such as might be expected from the preservation of a confiderable number at least of the 8,250 able healthy men. just in the period of life fit for propagation, one might be tempted to conclude, that the preceding war had done hurt to population, by interrupting the propagation of the species. But if, by comparing the bills of births for a confiderable number of years, in war and in peace, one can difcover no fensible difference, it is very natural to conclude, either that those wars did not destroy many breeders, or that others must have slipt in directly. and bred in the place of those who had been killed; What otherwise can be the reason why the number

which our author supposes to have been destroyed abread, should so exactly compensate the annual augmentation, but only that those nations are stocked to the full proportion of their subsistence: and what is the reason why, after a destructive war, which, by the suddenness of the revolution, sweeps off numbers of the grown men, and diminishes the original stock, numbers should in a few years get up to the former shandard, and then shop a-new.

From our author's reprefentation of the bills of births and deaths, I should be apt to suffeed, in confequence of my principles, that upon a proper examination it would be sound, that, in those years of war, the proportion of births to deaths had been higher than in years of peace, because more had died abroad. And, had the slaughter of the inhabitants gone gradually on, increasing every year beyond the 8, 250, I am of opinion, that the proportion of births might very possibly have kept pace with it. On the contrary, during the years of peace, the proportion should have dimmisshed, and had nobody died out of the country at all, the births and deaths would have become exactly equal.

From what I have here faid, the reader may perceive, that it is not without reason that I have treated the principles relating to my subject in general, and that I avoid as much as possible to reason from facts alledged as to the fate of particular countries. Those our author builds upon may be true, and may be false: the proportion of births and deaths in one place is no rule for another; we know nothing exactly about the state of this question in

the British isles; and it may even daily vary, from a thousand circumstances. War may destroy populalation as well as agriculture, at it may not, according to circumstances. When the calamity falls upon the breeders, and when these are supposed the only people in the country in a capacity of bringing up their children, births will foon diminish. When it destroys the indigent, who cannot bring up their children, or who do not marry, births will remain the same. The killing the wethers of a flock of sheep does not diminish the brood of lambs next year; the killing of old pigeons makes a pigeon-house thrive. When the calamity falls upon the farmers, who make our lands produce, agriculture is hurt, no doubt: does it fall upon the fuperfluities of cities. and other classes of the free hands, it may diminish manufacturers, but agriculture will go on, while there is a demand for its produce; and if a diminution of confumption at home be a confequence of the war, the augmentation upon exportation will more than compensate it. I do not find that war diminishes the demand for sublistence.

The long wars in Flanders in the beginning of this century interrupted agriculture now and then, but did not defiroy it. That in the Palatinate in the end of the last ruined the country so, that it has hardly as yet recovered it. War has different effects, according to circumsances.

OBJ. The population of the British isles is not stop for want of food, because one-fixth part of the crop isannually exported. I answer, That it is still stopt for want of food, for the exportation only

marks that the home demand is fatisfied; but this does not prove that the inhabitants are full fed, although they can buy no more at the exportationprice. Those who cannot buy, are exactly those who I fay die for want of fubfiftence: could they buy, they would live and multiply, and no grain perhaps would be exported. This is a plain confequence of my reasoning; and my principal point in view throughout this whole book, is to find out a method for enabling those to buy who at present cannot, and who therefore do not multiply: because they can give no equivalent to the farmers for their superfluity, which consequently they export. By this application of our principles, I have no occasion to call in question our author's facts. It is no matter what be the state of the case; if the principles I lay down be just, they must resolve every phenomenon.

C H A P. XVI.

Why are fome Countries found very populous in respect of others, equally well calculated for Improvement?

THIS queflion comes immediately under the influence of the principles already laid down, and must be refolved in confequence of them. It is with a view to make the application of these, that I have proposed it; and, in the examination, we shall prove their justness, or discover their defects.

It may be answered in general, that every such difference must proceed from what I call the spirit of the government and of the people, which will not only decide as to numbers, but as to many other things. I must however observe, that the question in itself is of little importance, if nothing but numbers be confidered; for of what confequence is it to know how many people are in a country, when the employment of them does not enter into the inquiry? Befides, it is only by examining the employment of a people, that I can form any judgement as to this particular. But as the numbers of mankind have been thought a point worthy of examination . I have chosen this title for a chapter . which might perhaps have more properly flood under another.

While flivery prevailed, I fee no reason to conclude against the numbers of mankind, as I have faid already: when flavery was abolished, and before industry took place, if my principles be true that period I think should mark the time of the thinnest population in Europe; for I believe it will be found, that there never was an example of a country, however fertile by nature, where every one was absolutely free; where there was little or no industry, nor labor, but in agriculture; and where, at the fame time, there were many inhabitants, not beggars, nor living upon charity. I have mentioned this fo often , that I am afraid of tiring my reader with useless repetitions. I have brought it in here, only to give him an opportunity of applying this principle to the folution of the question before us

I shall begin my inquiry by asking what is underflood by a country's being populous; for that term presents different ideas, if circumstances are not attended to. I have heard it faid, that France was a defert, and that there was nobody found in it but in towns; while in England one cannot travel half a mile without finding a farm, perhaps two together; and in looking round, one fees the whole country divided into fmall poffessions. difference here found, I apprehend, decides nothing in favor of, or against the real populousness of the one or the other, but proceeds entirely from circumstances relative to agriculture, and to the distribution of free hands. These circumstances will be better understood from the examination of facts, than from the best theory in the world. Let one confider the flate of agriculture in Picardy and in Beauce, and then compare it with the practice in many provinces in England, and the contrast will appear striking. Were there more forest in England, to supply the inhabitants with fuel, I imagine many inclosures, useful at first for improving the grounds, would be taken away, and the country laid more open : were wolves less common in France, there would be found more scattered farms. Cattle there must be shut up in the night, and cannot be lest in the fields; this is a great discouragement to inclosing. Where there are no inclosures, there are few advantages to be found from establishing the farm-house exactly upon the fpot of ground to be labored; and then the advantages which refult to certain classes of inhabitants, from being gathered together, th

farmers with the tradefinen, are found to preponderate. Thus the French farmers are gathered into villages, and the English remain upon their fields. But farther, in Picardy and Beauce agriculture has been long feabilshed, and, I imagine, that, at the time when lands were first broken up, or rather improved, their habitations must have been closer together.

This drawing together of inhabitants must leave many ruinous possessions, and this, by the by, is one reason why people cry out upon the defolation of France, because ruinous houses (which may often times be a mark of improvement, not of desertion) are found in different places in the country. Paris has grown considerably in bulk, and from this it naturally happens, that the country round is purged of idle mouths. If this makes labor dear in the country, it is the city alone which suffers by it, the country must certainly be the gainers. So much for two species of population in two of the best inhabited countries of Europe. I now come to another in one of the worst.

In fome countries you find every farm-houfe-furrounded with small hurs, possession of people, supposed to be useful to the farmer. These in Scotland are called cottars, (cottagers) because they live in cottages. If you consider them in a political light, they will appear to be inhabitants appropriated for agriculture. In one sense they are so, if by that you understand the gathering in of the fruits; in another they are not, if by agriculture you understand the turning up the fursace. I bring in this example, and shall en-

Department (Among)

large a little upon it, because I imagine it to be, less or more, the picture of Europe 400 years ago.

The Scotch farmer must have hands to gather in a fcanty produce, spread over a large extent of ground. He has fix cottars, I shall suppose; but these cottars must have wives, and these wives will have children, and all must be fed before the mafter's rent can be paid. It never comes into the cottar's head to suppose that his children can gain money by their labor; the farmer never fuppofes that it is possible for him to pay his rent without the affistance of his cottars to tend his cattle ... and gather in his crop; and the master cannot go against the custom of the country, without laying his land wafte. All these children are ready at the farmer's disposal; he can, without any expense, fend what parcels of fheep he pleases, to different distances of half a mile or more, to feed upon fpots of ground which, without the conveniency of these children, would be entirely lost. By this plan of farming, landlords who have a great extent of country which they are not able to improve. can let the whole in a very few farms, and at the fame time all the spontaneous produce of the eart is gathered in and confumed. If you compare the rent of these lands with the extent, it appears very small; if you compare it with the numbers fed upon the farm, you will find that an effate in the highlands maintains, perhaps, ten times as many people as another of the same value in a good and fertile province. Thus it is in some estates as in some convents of the begging order, the more mouths the better cheer.

I shall now suppose our modern policy to infpire an ingenious or public spirited lady to set up a weaver or two at a farm-house. The cottars begin to fpin; they will be a long time in attaining to a dexterity fufficient to appear at the weaver's house, in competition with others who are accustomed to the trade; confequently this manufacture will be long in a languishing condition; but if the undertaking is supported with patience, these obstacles will be got the better of. Those who tended herds of cattle for a poor maintenance, will turn themselves to a more profitable occupation: the farmer will find more difficulty in getting hands, he will complain, perhaps give way, the master will lose a year's rent, and no body will take fo extensive a farm; it must be divided, then it must be improved, and then it produces more grain upon one tenth, than perhaps formerly was produced upon the whole. This grain is bought with the price of fpinning; the parents divide with the children, who are fed, and fpin in their turn. When this is accomplished, what is the revolution? Why, formerly the earth fed all the inhabitants with her spontaneous productions, as I may call them, now more labor is exercifed upon turning up her furface, this she pays in grain, which belongs to the firong man for his labor and toil; women and children have no direct fhare, because they have not contributed thereto, as they did in feeding cattle. But they fpin, and have money to buy what they have not force to produce; confequently they live; but as they become useless as cottars, they remove from their mother earth, and gather into villages. When this change is effected the lands appear less inhabited; ruinous huts (nay, villages I may call them) are found frequently, and many would be apt to conclude, that the country is depopulated; but this is by no means found to be the case, when the whole is taken together.

The spirit therefore of the principal people of a country determines the employment of the lower classes; the employment of these determines their usefulness to the state, and their usefulness, their multiplication. The more they are useful, the more they gain, a carriding to the definition of the contract of society, the more they gain, the more they can feed; and consequently the more they will marry and divide with their children. This increases useful population, and encourages agriculture. Compare the former with the present situation, as to numbers, as to ease, as to happiness?

Is it not plain, that when the earth is not improved it cannot produce fo much nouriflment for man as when it is? On the other hand, if induffry does not draw into the hands of the indigent, wherewith to purchase this additional nouriflment, no body will be at a confiderable first expense to break up grounds in order to produce it. The withdrawing therefore a number of hands from a trifling agriculture forces, in a manner, the husbandman to work the harder; and by hard labor upon a final spot, the same effect is produced as with slight labor upon a great extent.

I have faid, that I imagined the fate of agriculture in the Scotch farm, was a pretty just representation of the general state of Europe. about 400 years ago: if not in every province of every country, at least in every country for the most part. Several reasons induce me to think fo: first, where there is no industry, nothing but the earth directly can feed her children, little alienation of her fruits can take place. Next, because I find a wonderful analogy between the way. of living in some provinces of different countries. with what I have been describing. Pipers, blue. bonnets, and oat meal, are known in Swabia, Auvergne, Limousin, and Carolonia, as well as in Lochaber: numbers of idle, poor, ufeless hands, multitudes of children, whom I have found to be fed, no body knows how, doing nothing at the age of fourteen, keeping of cattle and going to school, the only occupations supposed possible for them. If you ask why they are not employed, they tell you because commerce is not in the country: they talk of commerce as if it was a man, who comes. to refide in some countries in order to feed the inhabitants. The truth is, it is not the fault of these poor people, but of those whose business it is to find out employment for them.

Another reason I derive from the nature of the old tenures, where we find lands which now produce large quantities of grain, granted for a mere trifle, when at the same time others in the neighbourhood of cities and abbies are found charged with considerable preflations. This I attribute to

the bad cultivation of lands at that time; from which I inter, a fmall population. In those days of trouble and confusion, confileations were very frequent, large tracks of lands were granted to the great lords upon different revolutions; and these finding them often deferted, as is mentioned in history, (the vasials of the former, being either destroyed or driven out to make-place for the new comers) effect to parcel them out for small returns in every thing but personal service. Such sudden and violent revolutions must dispeople a country; and nothing but tranquillity, security, order and industry, for ages together, can render it populous.

Besides these natural causes of population and depopulation (which proceed, as we have observed, from a certain turn given to the spirit of a people) there are others which operate with irrefiftible force, by fudden and violent revolutions. The King of Prussia, for example, attempted to people a country all at once, by profiting of the defertion of the Saltzburghers. America is become very poorly peopled in some spots upon the coast, and in some islands, at the expense of the exportation of millions from Europe and from Africa; fuch methods never can fucceed in proportion to the attempt. Spain, on the other hand, was depopulated by the expulsion of its antichristian inhabitants. These causes work evident effects, which there is little occasion to explain, although the more remote consequences of them may deserve observation. I shall, in another place, have occafion to examine the manner of our peopling

America. In this place, I shall make a few observations upon the depopulation of Spain, and si-

nish my chapter.

That country is faid to have been anciently very populous under the government of the Moors. am not fufficiently verfed in the politics, economy and manners of that people, to judge how far these might be favorable to population: what feems, however, to confirm what we are told, is, the large repositories they used for preserving grain, which still remain entire, though never once made use of. They watered the kingdoms of Valencia, Murcia and Granada. They gathered themselves into cities of which we ftill can discover the extent. The country which they now posless (though drier than Spain) furnishes Europe with considerable quantities of grain. The palace of the Moorish King at Granada, shows a taste for luxury. The mosque of Cordoua speaks a larger capital. Allthefe are fymptoms of population, but they only help one to guess. The numbers which history mentions to have been driven out, is a better way flill of judging, if the fidelity of historians could . be depended upon, when there is any question about numbers.

Here was an example of a country depopulated in a very extraordinary manner; yet I am of opinion, that the fearcity of inhabitants complained of in that country, for a long time after the expulsion, did not fo much proceed from the effects of the lofs furlained, as from the contraft between the spirit of those christians who remained after

the expulsion, and their catholic deliverers. The christians who lived among the Moors, were really Moors as to manners, though not as to religion, Had they adopted the spirit of the subjects of Castile. or had they been governed according to their own, numbers would foon have rifen to the former flandard. But as the christian lord governed his Murcian, Andaloufian, and Granada fubjects, according to the principles of christian policy, was it any wonder that in fuch an age of ignorance, prejudice, and fuperflition, the country (one of the finest in the world) should be long in recovering? Recover, however, it did; and sooner perhaps than is commonly believed : for I fay it was recovered to foon as all the flat and watered lands were brought into cultivation; because I have reafon to believe that the Moors never carried their agriculture farther in these southern provinces.

From this I still conclude, that no destruction of inhabitants by expulsion, captivity, war, pestilence or famine, is fo permanently hurtful to population, as a revolution in that spirit which is necessary for the increase and support of numbers. Let that spirit be kept up, and let mankind be well governed, numbers will quickly increase to their former standard, after the greatest reduction possible; and while they are upon the augmenting hand, the state will be found in more heart and more vigor, than when arrived even at the former height; for so so as a state ceases to grow in prosperity, I apprehend it begins to decay both in health and

vigor.

C.II A P. XVII.

In what Manner and according to what Proportion do Plenty and Scarcity affect a People?

IN a former chapter I have examined this question; relatively to mankind fed by the hand of nature: I now come nearer home, and shall keep close to modern times, confidering circumstances and essential which by daily experience we see and seel.

I have often faid, that numbers are in proportion to the produce of the earth. I now fay, that in most countries of Europe, the food produced in the country is nearly confumed by the inhabitants: and by nearly I understand, that the part exported bears a fmall proportion to the home-confumption. I do by no means establish this as an universal proposition; but I fay it is true for the most part: and the intention of this chapter is to enable us to judge how far thefe limitations should extend. I allow, for example, that Holland, not producing food for its inhabitants, must draw it from some country which produces a fuperfluity, regularly: but let it be observed that Poland, Germany, Flanders, and England, with many other countries, contribute their contingents to supply the demand of the Dutch; and of several large trading towns which have fmall territories. This being the case, the quota furnished by each country, must be in a small proportion to the respective quantity growing in it. But these are general conclusions upon vague suppositions, which throw no light on the question. I shall therefore

en deavour

endeavour to apply our reasoning to facts, and then examine configuences.

There are few countries, I believe, in Europe more abounding in grain than England: I shall therefore keep that kingdom in my eye while I examine this matter. Nothing is more common than to hear that an abundant crop furnifies more than three years subfiftence: nay, I have found it advanced by an author of confideration, (Advantages and diladvantages of France and Great Britain, &c. article Grain) that a plentiful year produces five years nourifliment for the inhabitants. If this be a mistake, it may prove a very hurtful one in many respects. I am, on the contrary, apt to believe, that no annual produce of grain ever was so great in England as to supply its inhabitants fifteen months, in that abundance with which they feed themselves in a year of plenty. If this be the case, at what may we compute the furplus in ordinary good years; I believe it will be thought a very good year which produces full sublistence for fifteen months; and crops which much exceed this are. I believe, very rare. Here follow my reasons for differing so widely from the gentleman whom I have cited. If I am in the wrong, I shall have the most sensible pleafure in being fet right; and nothing will be fo eafy to any one who has access to be better informed as to facts than I can pretend to be.

I confider all the yearly crop of grain in England as confumed at home, except what is exported; for I cannot admit that any confiderable quantity is loft; that it may be abufed, milapplied, drank when it Vol. 1.

should be eat, I do not deny. These are questions which do not regard the present inquiry. Whether therefore it be confumed in bread, beer, fpirits, or by animals, I reckon it confumed; and in a year when the greatest confumption is made at home, this I call the abundance with which the inhabitants feed themselves in years of plenty. Now I find in the performance above cited, a state of exportations for five years, from 1746 to 1750 inclusive, where the quantity exported amounts in all to 5,289,847 quarters of all forts of grain. This is not one year's provision, according to Sir William Petty's calculation, of which we have made mention above. The bounties upon corn (continues the author abovementioned) have amounted in one year to 500,000L sterling. He does not mention the year, and I am little able to dispute that matter with him. I suppose it to be true; and still farther, let it be understood that the whole exportation was made out of the produce of one crop. I do not find that this fum answers to the bounty upon 3,000,000 of quarters, which, according to Sir William Petty, make fix months provision. I calculate thus, The bounty upon wheat is 5 s. a quarter, that upon rye 3 s. 6 d. that upon barely 2 s. 6 d. thefe are the foecies of grain commonly exported: cast the three premiums together, and divide by three, the bounty will come to 3 s. 8 d. at a medium; at which rate 500,000/. flerling will pay the bounty of 2,727, 272 quarters of grain. An immense quantity to be exported! but a very inconfiderable part of a crop supposed capable to maintain England for five years. It may be answered, that the great abundance of a plentiful year is considerably diminished when a canty crop happens to precede it, or to follow upon it. In the first case, it is sooner begun upon; in the last, it supplies the consumption in the year of carcity, considerably. This I allow to be just; but as it is not uncommon to see a course of good years follow one another, the state of exportation at such times must certainly be the best, nay, the only method of judging of the real extent of superfluity.

On the other hand, I am apt to believe, that there never was a year of fuch fearcity as that the lands of England did not produce greatly above fix months fubfiftence, fuch as the people are ufed to take in years of fearcity. Were fix months of the most flender fubfiftence to fail, I imagine all Europe together might perhaps be at a loss to fupply a quantity fufficient to prevent the greatest defolation by famine.

As I have no accefs to look into records, I content myfelf with lefa authentic documents. I find then by the London news-papers, that, from the 9th of April to the 13th of August 1757, while great fearcity was felt in England, there were declared in the port of London no more than 71,728 quarters of wheat, of which 15.529 were not then arrived. So that the whole quantity there imported to relieve the fearcity, was 56,199 quarters. Notone month's provision for the inhabitants of that city, reckoning them at 800,000 fouls! One who has accefs to look into the registers of the trade in grain, might in a moment determine this question.

Another reason which induces me to believe what the above arguments feem to prove, I draw from what I fee at prefent paffing in Germany; I mean the univerfal complaints of scarcity in those armies which are now affembled, [1757] When we compare the numbers of an army, let it be of a hundred thousand men, suppose the fuite of it to be as many more, and forty thousand horses, all strangers. (for the others I reckon nothing extraordinary) what an inconfiderable number does this appear, in proportion to the inhabitants of this vaft country of Germany! Yet let us observe the quantity of provisions of all forts constantly coming down the Rhine, the Mofelle, and many other rivers, collected from foreign, provinces on all hands; the numbers of cattle coming from Hungary; the loads of corn from Poland; and all this in a year which has produced what at any other time would have been called an excellent crop. After these foreign supplies, must not one be associated to find scarcity complained of in the provinces where the war is carried oh, and high prices every where else. From such circumflances I must conclude, that people are generally very much deceived in their estimation of plenty and fcarcity, when they talk of two or three years sublissence for a country being found upon their lands at ouce. I may indeed be mislaken in my conclusions; but the more I have reflected upon this fubject, the more I find myfelf confirmed in them, even from the familiar examples of the fudden rife of markets from very inconfiderable monolopies, and of their fudden fall by inconfidetable quantities imported. I could cite many examples of these vicissitudes, were it necessary, to prove what every one must observe.

I come now to resolve a difficulty which naturally results from this doctrine, and with which I shall

close the chapter.

If it be true, that a crop in the most plentiful year is nearly confumed by the inhabitants, what becomes of them in years of fearcity; for nobody can deny, that there is a great difference between one crop and another. To this I answer, first, That I believe there is also a very great deceit, or common mistake, as to the difference between crops: a good year for one foil, is a bad one for another. But I fhall not enlarge on this; because I have no sufficient proof of my opinion. The principal reason upon which I found it, is, that it is far from being true, that the fame number of people confume always the fame quantity of food. In years of plenty every one is well fed; the price of the lowest industry can procure fublishence sufficient to bear a division; food is not fo frugally managed: a quantity of animals are fatted for use; all forts of cattle are kept in good heart; and people drink more largely, because all is cheap. A year of scarcity comes, the people are ill fed, and when the lower classes come to divide with their children, the portions are brought to be very finall; there is great economy upon confumption, few animals are fatted for use, cattle look miferably, and a poor man cannot indulge himfelf with a cup of generous ale. Add to all these circumflances, that in England the produce of pafture is very confiderable, and it commonly happens, that a bad year for grain, which proceeds from rains, is for the fame reason a good year for passure; and in the estimation of a crop, every circumstance must be allowed to enter.

From what has been faid I must conclude in general, that the best corn-country in the world, provided flavery be not established, does not produce wherewithal fully to maintain, as in years of plenty, one third more than its own inhabitants; for if this should be the case, all the policy of man would not be able to prevent the multiplication of them, until they arose nearly up to the mean proportion of the produce in ordinary years, and it is only what exceeds this standard, and proceeds from unusual plenty, which can be exported. Were plentiful years more common, mankind would be more numerous; were scarcity more frequent, numbers would be less. Numbers therefore must ever be. in my humble opinion, in the ratio of food, and multiplication will never flop until the balance comes to be nearly even.

C H A P. XVIII.

Of the Caufes and Confequences of a Country's being fully peopled.

In the titles of my chapters, I rather feek to communicate a rough idea of the subject than a correct one. In truth and in reason, there is no such thing as a country actually peopled to the full, if by this term numbers only are meant, without confidering the proportion they bear to the confumption they make of the productions of their country. I have in a former chapter established a distinction between the physical and moral impossibility of increasing numbers. As to the physical impossibility, the case can hardly exist, because means of procuring sublistence from other countries, when the foil refuses to give more, feem, if not inexhaustible, at least very extensive. A country therefore fully peopled, that is, in a phylical impossibility of increasing their numbers, is a chimerical and useless supposition. The Subject here under confideration is, the fituation of a people, who find it their interest to seek for subfiftence from abroad. This may happen, and commonly does, long before the country itself is fully improved: it decides nothing as to the intrinfic fertility of the foil, and proves no more, than that the industry of the free hands has made a quicker progress in multiplying mouths, than that of the farmers in providing sublistence. To illustrate this idea, let me propose the following question.

Is multiplication the efficient cause of agriculture, or is agriculture that of multiplication?

I and wer, that multiplication is the efficient caule of agriculture, though I allow, that, in the infancy of foliciety, the spontaneous fruits of the earth, which are free to all; are the efficient cause of a multiplication, which may rite to the exact proportion of them, as has been faid above. This must be explained.

I have already diffinguished the fruits of agriculture from the earth's spontaneous production: I must

farther take notice, that when I employ the term agriculture in treating of modern policy, I always confider it to be exercised as a trade, and producing a furplus, and not as the direct means of fubfifting, where all is confumed by the hufbandman, as has been fully explained above. We have faid, that it is the furplus produced from it, which proves a fund for multiplying inhabitants. Now there must be a demand for this furplus. Lyery person who is hungry will make a demand, but every fuch demand will not be answered, and will consequently have no effect. The demander must have an equivalent to give: it is this equivalent which is the fpring of the whole machine: for without that the farmer will not produce any furplus, and confequently he will dwindle down to the class of those who labor for actual sublistence. The poor, who produce children . make an ineffectual demand, and when they cannot increase the equivalent, they divide the food they have with the new comers, and prove no encouragement to agriculture. By dividing, the whole become ill fed, miferable, and thus extinguish. Now because it is the effectual demand, as I may call it, which makes the hufbandman labor for, the fake of the equivalent, and because this demand increases, by the multiplication of those who have an equivalent to give, therefore I say that multiplication is the caufe, and agriculture the effect. On the other hand, I think the spontaneous fruits of the earth, as in the supposition, may be considered as the cause of a certain limited multiplication ; because in that case there is no equivalent demanded.

The earth produces, whether her fruits be confumed or not : mankind are fed upon these gratuitously . and without labor, and the existence of the fruits is anterior to the production of those who are to confume them. Those who are first fed, draw their vigor from their food, and their multiplication from their vigor. Those who are produced, live freely upon their parent earth, and multiply until all the produce be confumed: then multiplication flops. as we have faid; but eflablish agriculture, and multiplication will go on a-new. Confequently, my reader will fay, agriculture is as much the cause of this new multiplication, as the spontaneous fruits were of the first. Here is a very natural conclusion. which feems directly to contradict what we have been endeavouring to prove; but the knot is eafily untied. We have feen how the existence of agriculture must depend upon the industry of man; that is, on the only means of eflablifling agriculture : now, as this industry is chiefly promoted by the motive of providing for our children, the procreation of them must be considered as the first, or at least the most palpable political cause of setting mankind to work, and therefore may be confidered as anterior to agriculture; whereas, on the other hand, the earth's fpontaneous productions being in fmall quantity, and quite independent of man, appear, as it were, to be furnished by nature, in the same way as a small fum is given to a young man, in order to put him in a way of industry, and of making his fortune. The fmall fum fets him a-going, but it is his industry which makes the fortune. From this illustration it

appears, that if the demand for food can be more readily fupplied from abroad than from home, it will be the foreign fubfiflence, which will preferve numbers, produced from indufty, not from domeftic agriculture; and these numbers will, in their turn, produce an advancement of it at home, by inspiring a defire in the husbandman to acquire the equivalent which their countrymen give to strangers.

Such nations, whose statemen have not the talent to engage the husbandmen to wish for the equivalent, which the labor of their fellow-citizens can produce; or, in other words, who cannot create reciprocal wants and dependencies among their subjects, must shad in a moral incapacity of augmenting in numbers. Of such states we have no occasion to treat in this chapter, any more than of those who are simpsofed to be in the physical incapacity of multiplying; our point of view is, to examine the natural consequences resulting from a demand for substituted to the mother of industry at home, as well as of trade abroad; two objects which come to be treated of in the second book.

A country may be fully peopled (in the fenfe we understand this term) in several different ways, It may be fully slocked at one time with fix millions, and at another may maintain perhaps eight or even nine millions with ease, without the soil's being better cultivated or improved. On the other hand, a country may maintain twenty millions with ease, and by being improved as to the soil, become overflocked with fitteen millions. These two affertions must be explained.

The more frugal a people are, and the more they feed upon the plentiful productions of the earth, the more they may increase in numbers.

Were the people of England to come more into the use of living upon bread, and give over confuming fo much animal food, inhabitants would certainly increase, and many rich grass fields would be thrown into tillage. Were the French to give over eating fo much bread, the Dutch fo much fish, the Flemish so much garden stuff, and the Germans fo much fourkraut, and all take to the English diet of pork, beef, and mutton, their respective numbers would foon decay, let them improve their grounds to the utmost. These are but reflections, by the by, which the reader may enlarge upon at pleafure. The point in hand is, to know what are the confequences of a country's being so peopled, no matter from what cause, that the soil, in its actual state of fertility, refuses to supply a sufficient quantity of such food as the inhabitants incline to live upon. Thefe are different according to the diversity of spirit in the people.

If they be of an indolent disposition, directed in their political economy by established habits and old prejudices, which prevent innovations, although a change of circumstances may demand them, the effect will be to put a ftop to population; which cannot augment without an increase of food on one hand, and of industry on the other, to make the first circulate. These must go hand in hand: the precedence between them is a matter of mere curiofity

and speculation.

If, on the contrary, a spirit of industry has brought the country to a certain degree of population, this spirit will not be slopt by the want of sood; it will be brought from foreign countries, and this new demand, by diminishing among them the quantity studily produced for their own subsistence, will prompt the industrious to improve their lands, in order to supply the new demand without any hurt to themselves. Thus trade has an evident tendency towards the improvement of the world in general, by rendering the inhabitants of one country industrious, in order to supply the wants of another, without any prejudice to themselves. Let us make a sep further.

The country fully flocked can offer in exchange for this food, nothing but the fuperfluity of the industry of the free hands, for that of the farmers is fupposed to be confumed by the fociety: except indeed forme species of nourishment or productions, which, being esteemed at a higher value in other. countries than in those which produce them, bring a more considerable return than the value of what is exported, as when raw silk and delicate wines, &c. are given in exchange for grain and other provisions.

The fuperfluity of induftry muft, therefore, form the principal part of exportation, and if the nation fully flocked be furrounded by others which aboundin grain and articles of fubfiflence, where the inhabitants have a taffe for elegance, and are eager of acquiring the manufactures and improvements of their induftrious neighbours; it is certain, that a trade with fuch nations will very confiderably increase the inhabitants of the other, though fully slocked, relatively to the production of their own foil; and the additional numbers will only increase that of manufacturers, not of hußbandmen. This is the case with Holland, and with many large trading cities which are free and have but a small territory.

If, on the contrary, the nation fully flocked be in the neighbourhood of others who take the fame fpirit as itfelf, this fupply of food will become in time more difficult to be had, in proportion as their neighbours come to fupply their own wants. They must therefore feek for itat a greater dislance, and as foon as the expense of procuring it comes to exceed the value of the labor of the free hands employed in producing the equivalent, their work will cease to be exported, and the number of inhabitants will be diminished to the proportion of the remaining food.

I do not fay that trade will ceafe on this account; by no means. Trade may fill go on, and even be more confiderable than before; but it will be a trade which never can increafe inhabitants, because for this purpose there must be substitute. Because for this purpose there must be substitute. It may have however numberles and great advantages: it may greatly advance the wealth of the state, and this will purchase even power and frength. A trading nation may live in prosound peace at home, and send war and constitution among her enemies, without even employing her own subjects;

Thus trade without increasing the inhabitants of a country can greatly add to its force, by arming those hands which she has not fed, and employing them for her service.

C H A P. XIX.

Is the Introduction of Machines into Manufactures prejudicial to the Interest of a State, or hurtful to Population?

THIS I find has been made a question in modern times. The ancients held in great veneration the inventors of the faw, of the lathe, of the wimble, of the potters wheel; but some moderns find an abuse in bringing mechanism to perfection: (see Les Interess de la France mal entendus, p. 92-23. 313.) the great Montesquieu finds fault with water-mills, though I do not find that he has made any objection against theuse of the plow.

Did people understand one another, it would be impossible that such points could suffer a dispute among men of sense; but the circumstances restreed to, or presupposed, which authors almost always keep in their eye, though they seldom express them, render the most evident truths susceptible of opposition.

It is hardly possible suddenly to introduce the smallest innovation into the political economy of a flate, let it be ever fo reasonable, may ever so profitable, without incurring some inconveniencies. A

room cannot be swept without raising dust, one cannot walk abroad without dirtying one's shoes; neither can a machine, which abridges the labor of men, be introduced all at once into an extensive manufacture, without throwing many people into idlenss.

In treating every question of political economy, I constantly suppose a statesman at the head of government, fystematically conducting every part of it, so as to prevent the viciflitudes of manners, and innovations, from hurting any interest within the commonwealth, by their natural and immediate effects or confequences. When a houfe within a city becomes crazy, it is, taken down; this I call fystematical ruin: were it allowed to fall, the consequences might be fatal in many respects. In like manner, if a number of machines are all at once introduced into the manufactures of an industrious nation, (in confequence of that freedom which must necessarily be indulged to all forts of improvement, and without which a state cannot thrive) it becomes the business of the flatefinan to interest himself so far in the confequences, as to provide a remedy for the inconveniencies refulting from the fudden alteration. It is farther his duty to make every exercise even of liberty and refinement an object of government and administration; not so as to discourage or to check them, but to prevent the revolution from affecting the interests of the different classes of the people, whose welfare he is particularly bound to take care of.

The introduction of machines can, I think, in no

other way prove hurtful by making people idle, than by the fuddenness of it; and I have frequently observed, that all sudden revolutions, let them be ever fo advantageous, must be accompanied with inconveniencies. A fate, honorable, and lafting peace, after a long, dangerous, and expensive war, forces a number of hands to be idle, and deprives them of bread. Peace then may be confidered as a machine for defending a nation, at the political loss of making an army idle; yet no body, I believe, will alledge that in order to give bread to foldiers, futlers, and undertakers, the war should be continued. But here I must observe, that it feems to be a palpable defect in policy, if a flatefinan shall neglect to find out a proper expedient (at whatever first expense it may be procured) for giving bread to those who, at the risk of their lives, have gone through fo many fatigues for the fervice of their country. This expense should be charged to the account of the war, and a flate ought to confider. that as their fafety required that numbers should be taken out of the way of fecuring to themselves a lasting fund of fubfiftence, which would have rendered them independent of every body, (supposing that to have been the case I she becomes bound by the contract of fociety, which ties all together, to find them employment. Let me feek for another illustration concerning this matter.

I want to make a rampart cross a river, in order to establish a bridge, a mill, a sluice, &c. For this purpose, I must turn off the water, that is, slop the river; would it be a good objection against my im-

provement

provement to fay, that the water would overflow the neighbouring lands, as if I could be supposed so improvident as not to have prepared a new channel for it? Machines flop the river; it is the bussiness of the state to make the new channel, as it is the public which is to reap the benefit of the sluice: I imagine what I have said will naturally suggest an answer to all possible objections against the introduction of machines; as for the advantages of them, they are fo palpable that I need not infist upon them. There is however one case in which I think they may be disapproved of; but it seems a chimerical supposition, and is brought in here for no other purpose than to point out and illustrate the principle which influences this branch of our subject.

If you can imagine a country peopled to the utmost extent of the fertility of the foil, and absolutely cut off from any communication with other nations : all the inhabitants fully employed in supplying the wants of one another, the circulation of money going forward regularly, proportionally, and uniformly, through every vein, as I may call it, of the political body; no fudden or extraordinary demand at any time for any branch of industry; no redundancy of any employment; no possibility of increasing either circulation, industry, or confumption. In such a fituation as that I should disapprove of the introduction of machines, as I disapprove of taking physic in an established state of perfect health. I disapprove of a machine only because it is an innovation in a state absolutely perfect in these branches of its political economy; and where there is perfection there can VOL. L.

be no improvement. I farther disapprove of it because it might force a man to be idle, who would be sound thereby in a physical impossibility of getting his bread, in any other way than that in which he is suppossed to be actually employed.

The prefent fituation of every country in Europe, is so infinitely difant from this degree of perfection, that I must consider the introduction of machines, and of every method of augmenting the produce or facilitating the labor and ingenuity of man, as of the greatest utility. Why do people with to augment population, but in order to compass these ends? Wherein does the effect of a machine differ from that of new inhabitants?

As agriculture, exercifed as a trade, purges the land of idle mouths, and pufhes them to a new induftry which the flate may turn to her own advantage; fo does a machine introduced into a manufacture, purge off hands which then become fuperfluous in that branch, and which may quickly be employed in another.

If therefore the machine proves hurtful, it can only be because it presents the state with an additional number of hands bred to labor; confequently, if these are afterwards found without bread, it must proceed from a want of attention in the stateman: for an industrious man made idle, may constantly be employed to advantage, and with profit to him who employs him. What could an act of naturalization do more, than surnish industrious hands forced to be idle, and demanding employment? Machines therefore I consider as a method of augmenting

(virtually) the number of the industrious, without the expense of seeding an additional number: this by no means obstructs natural and useful population, for the most obvious reasons.

We have flown how population muft go on, in proportion to fublishence, and in proportion to industry: now the machine eats nothing, so does not diminish subsistence, and industry (in our age at least) is in no danger of being overstocked in any well governed state; for lettall the world copy your improvements, they still will be the scholars. And if, on the contrary, in the introduction of machines you are found to be the scholars of other rations, in that case you are brought to the dilemna of accepting the invention with all its inconveniencies, or of renouncing every foreign communication.

In speculations of this kind, one ought not, I think, to conclude, that experience must of necessity prove what we imagine our reasoning has pointed out.

The confequences of innovations in political economy, admit of an infinite variety, because of the infinite variety of circumflances which attend them: no reasoning, therefore, however refined, can point out a priori, what upon such occasions must indipensably follow. The experiment must be made, circumflances must be allowed to operate; inconveniencies must be prevented or rectified as far as possible; and when these prove too many, or too great to be removed, the most rational, the best concerted scheme in theory must be laid adde, until preparatory steps be taken for rendering it practicable.

Upon the whole, daily experience flows the advantage and improvement acquired by the introduction of machines. Let the inconveniencies complained of be ever fo fenfibly felt, let a flatefman be ever fo carelets in relieving those who are forced to be idle, all these inconveniencies are only temporary; the advantage is permanent, and the necessity of introducing every method of abrudging labor and expense, in order to singly the wants of luxurious mankind, is absolutely indispensable, according to modern policy, according to experience, and according to reason.

C H A P. XX.

Miscellaneous Observations upon Agriculture and Population.

HAVE hitherto confidered the object of agriculture, as no more than the raifing of grain; the food of mankind has been effimated by the quantity they confume of that production; and husbandmen have been supposed to have their residence in the country. As my subject has but an indirect connexion with the science of agriculture, I have simplified many things complex in themselves, the better to adapt them to the principal object of my inquiry, and the better to keep my attention fixed upon one idea at a time. I am now going to return to some parts of my subject, which I think I have streated too superficially; and to examine, as I go

along, fome miscellaneous questions which will naturally arise from what is to be said.

Almost every one who has writ upon population, Quist. Land upon agriculture, considered as an effential concomitant of it, has recommended the equal distribution of the property of lands as useful to both: a few reflections upon this question, after what has been thrown out in the course of the foregoing chapters, may not be improper; more in order to examine and apply the principles laid down, than with a view to combat the opinion of others.

I have already, upon feveral occasions, taken notice of the great difference between the political egonomy of the ancients, and that of modern times; for this reason, among others, that I perceive the sentiments of the ancients, which were sounded upon reason and common sense, relative to their situation, have been adopted by some moderns, who have not perhaps sufficiently attended to the change of our manners, and to the effects which this change must operate upon every thing relative to our economy. The ancients recommended firongly an equal distribution of lands as the best security for liberty, and the best method, not only to preserve an equality among the citizens, but also to increase their number.

In those days, the citizens did not compose one half of the state relatively to numbers; and there was almost no such thing as an established monied interest, which can no where be founded but upon trade, and an extensive industry. In those days M 3

there was no folid income but in land: and that being equally divided among the citizens, was favorable to their multiplication and produced equality. But in our days, riches do not confift in lands only; nay we fometimes find the most considerable proprietor, of these in very indifferent circumflances; loaded with debts, and depending upon the indulgence of men who have not an acre, and who are their creditors. Let us therefore divide our lands as we please, we finall never produce equality by it. This is an effential difference between us and the ancients, with respect to one point. Now as to the other, population.

The equal division of lands, no doubt, greatly tends to increase the numbers of one class of inhabitants, to wit, the landlords. In ancient times, as has been observed, the chief attention was to increase the citizens, that is the higher classes of the flate; and the equal division of property so effectually produced this effect, that the Greek states were obliged to allow the exposition of children; and Aristotle looked upon it as a thing indifpenfably necessary, as M. de Montesquieu has very judiciously observed. The multiplication of the lowest classes, that is of the flaves, never entered into the confideration of the public, but remained purely a matter of private concern; and we find it was a question with some, whether or not it was worth while to breed from them at all. But in our days the principal object is to support the lower classes from their own multiplication, and for this purpose, an unequal division of property feems to me the more favorable scheme: because the wealth of the rich falls naturally into the pockets of the industrious poor; whereas the produce of a very middling fortune, does no more than feed the children of the proprietor, who in course become very commonly and very naturally an useless burden upon the land. Let me apply this to an example. Do we not familiarly observe, that the confolidation of small estates, and the diminution of gentlemen's families of middling fortunes, do little harm to a modern state. There are always abundance of this class of inhabitants to be found whenever there is occasion for them. When a great man buys up the lands of the neighbouring gentry, of fmall proprietors, all the complaints which are heard, turn upon the diffress which 'thence results to the lower classes, from the loss of their masters and protectors; but never one word is heard of that made by the state, from the extinction of the former proprietor's family. This abundantly shows that the object of modern attention is the multiplication of the lower classes, consequently it must be an inconfiftency to adopt the practice of the ancients, when our economy is entirely opposite to theirs.

Let this fuffice to point out how far the difference of our manners should influence the division of our lands. I shall now examine a question relative to the Quist in feience of agriculture, not considered as a method of improving the foil, (this will come in more naturally afterwards) but of making it produce to the best advantage, supposing it to be already improved.

In treating of the productions of the earth, in con-

Ly K

fequence of agriculture, I have all along diffinguished them from those which spontaneously proceed from the force of nature: these are the immediate gift of God, those are the return of the labor of his creatures. Every one knows that the labor of mankind is not in proportion to their numbers, but to their industry. The produce therefore of agriculture must be estimated, not according to the quantity of fruits only, but also according to the labor employed to produce them. These things premised, the question here proposed to be examined arises, viz. Which species of agriculture is the most advantageous to a modern fociety, that which produces the greatest quantity of fruits absolutely taken, or that which produces the greatest quantity relatively taken, I mean to the labor employed?

This question might easily be resolved, in general, by the application of principles already deduced; although it cannot admit of a direct answer, in the manner I have put it. One, therefore, may say indeterminately, that species is the best which produces a surplus the best proportioned to the industry, and to the demands of all the free hands of the state. But as this solution would not lead me to the object I have in view, I have thrown in an alternative in order to gain attention to the principles which I am going to examine, and which influence and determine the establishment of the one or the other species of agriculture.

The principal difficulty I find in the examination of this question, is to distinguish the effects of agriculture from those of the spontaneous production of

with do agricollara i più valaggiora alla metala me a, quella che produce la maggior guantità de partir el la la produce de maggiore selation al la maggiore selation al maggi

the earth. The returns from pasture, for example, relatively taken, are, as we have observed, both from reason and from experience, far greater than those of corn fields, (vid. fupra, chap, 8.) though I little doubt but that, absolutely taken, the case is quite otherwise; that is to fay, that an acre of the finest corn-land will produce more nourishment for man, than an equal portion of the finest pasture: but here we are following the proportion of space and produce, not of labor; for if the produce of both acres be confidered relatively to the labor neceffary for the cultivation, as well as to the extent; the produce of pasture will be found far greater: this however I ascribe to the spontaneous operation of nature, and not to the fuperior utility of this kind of agriculture.

Since therefore it is impossible, rightly to separate the effects of nature from those of art and industry, in this species of improvement, let us confine our speculations to those only which have for their object the turning up the furface, and the sowing or cultivating annual vegetables. For the better conveying our ideas, let us take an example, and reason from a supposition.

Let me suppose an island of a small extent and fruisful soil, sufficiently improved, and cultivated after the manner of the best lands of England, in the ordinary method of sarming.

In that case we may infer, from what was laid down in the 8th chapter, that the number of people employed about farming may be nearly about one half of the whole society. Let the whole inhabitants 170

of the island be called 1000, that is 500 farmers, and as many free hands. The 500 farmers must then feed 1000; the 500 free hands must provide for all the other wants of 1000. By this supposition, and allowing that there is an equal degree of industry in these two calless, the providing of food will appear to be an occupation just equal to that of providing for all other wants. From this let me draw a few confequences, by the by, before I proceed.

Experience flows that in all countries there are found many who are here underflood to be included in the class of free hands, who confumed infinitely more of other things than of food; confequently we must conclude, that as the wants of forme do far exceed the proportion of their food, fo in order to bring the balance even, the wants of others must fall far below it. That this is the case, I believe, will be found by experience, Let me follow this thought a little farther.

In proportion as a greater number than one half of the people becomes employed in agriculture, must into follow, that all other work must come to bear a smaller proportion than formerly to the sood confumed; consequently the manner of living must become more simple. Now we have shown that what we call wants, in contradistinction to food, can only be supplied by the free hands, and that these again can only be fed from the surplus of the sammers consequently the sewer wants, and the sewer free hands, the less surplus, which of course infers an agriculture less productive, relatively to the number of farmers. Were therefore a whole society employed in agriculture, carried on as a direct method of substituting.

there would be no furplus, confequently no free hands; confequently no work for fupplying any want but food. This may be thoughtan impossible fupposition. If you suppose agriculture exercised as a trade, I allow it to be fo, but not if it be carried on as a method of subsisting only; and if you throw away the idea of labor altogether, and suppose mankind in its infancy, that is in paradife, living upon the spontaneous fruits of the earth, and quite naked, you will find the cafe not only supposable, but exactly fo. It is exactly fo among the cattle : every one of them may be confidered in a parallel fituation with a hufbandman who works for his own nourishment. They feed upon the spontaneous fruits of the earth, and have no furplus; and having no other want, they are freed from every other care. Let me return now to the island.

The 500 farmers feed 1000; and we suppose the lands labored as in a good English farm. One of the society proposes to augment the number of inlabitants by introducing a more operose species of agriculture, the produce of which may be absolutely

greater, though relatively less.

The first question the statesman would naturally put to this reformer would be, What is your view in increasing the number of our inhabitants, is it to defend us against our enemies, is it to supply the wants of strangers, and thereby to enrich ourselves, is it to supply our own wents with more abundance, or is it to supply our own wents with more abundance, or is it to provide us more abundantly with food? I can hardly find out any other rational view in wishing for an additional number of people in any

country whatfoever. Let it be answered, that all these each smay be thereby obtained: and now let us examine how far this reformation upon agriculture will have the effect of increasing inhabitants, how far such incresse will procure the ends proposed, and how far the execution of such a plan is a practicable

fcheme to an industrious people.

If the inhabitants be not sufficiently fed, which is the only thing that can prevent their multiplication, it must proceed from one of two causes. Either first, that those do procreate who cannot produce an equivalent for the food of their children; or secondly, that industry making a quicker progress than agriculture, the industrious come too strongly in competition with one another, for the surplus of food to be found; which has the essential for the prices of it, and reducing the portions too low to suffer a division; and thereby of preventing marriage and multiplication in the lower classes of the free hands.

In the first case, it is to no purpose to increase the produce of agriculture, by rendering it more expensive; for those who have no equivalent to give when food is cheap, will still be in greater necessity when it rises in the price. In the second case, it is to no purpose to diminish the surplus of the sarmers, because the supposition proves that the balance is already too heavy upon the side of the free hands, that is, that the surplus of the farmers is already become insufficient fully to seed them.

Two remedies may be proposed for this inconveniency, the one tending to population, the other to depopulation; and as the end to be compassed is to set the balance even between husbandmen and free hands, I shall explain both, and point out how far from principles it appears, that in either way the end may be attained.

That tending to increase population is the remedy proposed, and, no doubt, was it possible to introduce a new fystem of agriculture of a larger absolute production, although the relative production should be lefs, the inhabitants of the state becoming thereby better fed, though at a greater cost, would infalibly multiply. Let me therefore examine this first part before I say any thing of the other; and for the greater distinctness I shall return to my example, and examine both the consequences and the possibility of putting such a plan in execution.

Let me suppose that by using the spade and rake; a instead of the plow and introve, the lands of our island might be brought to produce with more abundance; this is a method of increasing the expense of agriculture, which would require an additional number of husbandmen.

Now, by the supposition, 500 farmers fed, though scantily, the whole of the inhabitants, that is 1000 persons. If therefore 1000 of the free hands can be engaged to become farmers, the end may be attained: more neurishment will be produced; the people will be better fed; they will multiply; that is, their number will rife above 1000. Let us next endeavour to form a judgment of this increase, and of the consequence of the revolution.

The fociety will now be composed of 600 farmers

and 400 free hands. The 600 will certainly produce more fruits than formerly; but as their labor is relatively less productive by the supposition, it will be impossible for them to furnish surplus equal to their own comfumption; confequently, the free hands never will be able to rife to a number equal to theirs; that is, the fociety will never get up to 1200. But we supposed, that the other wants of the fociety required the industry of one half of the inhabitants to fupply them; that is, of all the 500 free hands; and, as the number of these has been already reduced, and can never more rife to that proportion, as has been faid, must not either the people voluntarily adopt a more fimple way of living; or must not the demand for work rise very considerably? Let me consider the consequences in both cases. In the fire you processe, that if the inhabitants themselves are obliged to simplify their way of living, for want of hands to supply what they formerly confumed, three of the four objects proposed by the reformation become impossible to be attained; to wit, the defending themselves against their enemies, the supplying the wants of strangers, and the fupplying their own with more abundance. And with regard to the fourth, the being better fed, that must cease to be the case, the moment the end is obtained; that is, the moment the inhabitants are multiplied up to the proportion of additional food. Confequently, by simplifying their way of life, and allowing farming to fland upon the new footing, they compais not any one of the ends they proposed.

in propertion

Next, if we suppose, that the inhabitants do not incline to simplify their way of life, but that the wealthy among them insist upon purchasing all the instruments of luxury which they formerly were used to enjoy, must not demand for work greatly rife, and must not, of consequence, an additional encouragement be given to that species of labor which had been diminished, in taking too persons from industry, to throw them into the class of farmers? Will not this make them quickly defert their spade, and the rather, as they have taken to an employment less sucrative than that of farming, according to the former systems?

So much for the confequences which would follow, in case the plan proposed was found practicable; that is, supposing it to be a thing possible to transport into agriculture a part of an industrious society, already otherwise employed, and to change all at once the relative proportion between those who supply food, and those who purchase it with their industry. We have begun, by taking that first step for granted; and now I am to show what obstacles will be found in the execution.

We have faid, that it is the multiplicity and complexity of wants which give an encouragement to agriculture, and not agriculture, or an abundance of food, which inspires mankind with a disposition to labor. Now, if this principle be true, the supposition, we have proceeded upon is absurd. I am atraid, both reason and experience will abundantly prove that it is so.

The natural and necessary effect of industry, in

Systether a con Jack on to prive

trades and manufactures, is to promote the increase of relative husbandry; which, by augmenting the furplus, tends of course to increase the proportion of the free hands relatively to the farmers. A river may as easily ascend to its source, as a people voluntarily adopt a more operose agriculture than that already established, supposing the lands to be fully improved, the spirit of industry to prevail on one hand, and the sarmers to have profit only in view on the other.

What farmer could fell the furplus of an expensive agriculture in competition with another who exercised a species relatively more productive?

When lands are improved, the simplification of agriculture is a necessary concomitant of industry, because diminishing expense is the only method of gaining a preference at market.

gaining a preterence at marker.

Dustr. III., Whether induftry has done hurt to population, by augmenting the relative, and diminifhing the abfolute produce of agriculture; or whether it has done good to it, by encouraging the fcience in general, and extending the exercise of it over the face of the earth, is a matter of fack which I shall leave to others, better informed than I am, to determine. For my own part; I believe that thousands of examples may be found of the one andthe other. I know corn-fields, where villages formerly flood, the inhabitants of which fed themselves with the pure produce of abfolute agriculturg; that is, with a bit of garden-ground, and the milk of a cover there furely is depopulation: but, at a small distance from the place where those villages slood, I see corn-

bla from principi facilimente una navigato in cina alla su e somgente, come un pagolo velon fasiamente que actualista que alla su en agricultura più altima se puella già stabilità, impraete esser le terre peramente migliorate, prevalente le que stre la terre peramente migliorate, prevalente le que stre le terre peramente migliorate, prevalente le que stre si labarità su me lato, e gle addiquele professione solo violato all'altre.

fields, where nothing but heath was to be met with; this marks population. I feek no more than to explain from facts the principles I am endeavoiring to discover, and shall leave general conclusions to others, as I have already faid.

There is a maxim in law, which may be extended almost to every thing in this world, unum quodque codem modo folvitur quo colligatum est. Industry forms this species of abfolute agriculture; industry destroys it. A military force raised the Roman greatness; a military force destroyed it. A spirit of liberty may form a noble constitution, and a spirit of liberty may break the same to pieces. The States of Denmark restrained the royal power and established a stree government; the same states rendered that very power unlimited), and established there the purest monarchy in Christendom. But these reslections are foreign to our subject: Ne futor ultra crebidam. I return.

When induftry is fet on foot, it gives encouragement to agriculture exercifed as a trade: and by the allurements of eafe, which a large furplus procures to the farmers, it does hurt to that species which is exercised as a method of sphistence. Lands become more generally and lefs thoroughly labored. In some countries tillage is set on foot and encouraged; this is an operoic agriculture. While industry goes forward, and while a people can remain fatisfied with a nourisliment confissing chiefly of bread, this sphem of agriculture will subsist, and will carry numbers very high. If wealth increases, and if those who have it begin to demand a much greater. Vol. I.

Chero

proportion of work thin formerly, while they confume no more food, then I believe numbers may diminish from the principles I am now going in quest of.

I return to the council of the island where the proposition laid down upon the carpet is, The feanty subsistence of the inhabitants requires redress.

A Machiavelian flands up (of fuch there are fome in every country) and proposes, in place of multiplying the inhabitants, by rendering agriculture more operofe, to diminish their number, by throwing a quantity of corn-fields into grass. What is the intention of agriculture, fays he, but to nourish a state? By our operose method of plowing and fowing, one half of the whole produce is confumed by those who raise it; whereas by having a great part of our island in pasture, one half of the hufbandmen may be faved. Pray what do you propose to do with those whom you intend to make idle? replies a citizen. Let them betake themfelves to industry. But industry is fusiciently. nay more than fufficiently flocked already. If, fays Machiavel, the fupernumerary hufbandmen be thrown out of a way of living, they may go where they please, we have no occasion for them, nor for any one who lives only to feed himfelf. But you diminish the number of your people, replies the citizen, and confequently your ftrength; and if afterwards you come to be attacked by your enemies, you will wish to have those back again for your defence, whom in your fecurity you despised. To this the other makes answer: there you trust to the



Egyptian reed. If they be necessary for feeding us at present, how shall we be able to live while we employ them as foldiers? We may live without many things, but not without the labor of our husbandmen. Whether we have our grounds in tillage or in pasture, if that class be rightly proportioned to the labor required, we never can take any from it. In those countries where we see princes have recourse to the land to recruit their armies, we may fafely conclude that there the land is overflocked; and that industry has not as yet been able to purge off all the fuperfluous mouths: but with us the case is different, where agriculture is justly proportioned to the number of husbandmen. propose a reform, it is only to augment the surplus, upon which all the flate, except the hufbandmen. are fed; if the furplus after the reform is greater than at present, the plan is good, although 250 of our farmers should thereby be forced to starve for hunger.

Though no man is, I believe, capable to reason in fo inhuman a style, and though the revolution here proposed be an impossible supposition, if meant to be executed all at once, the fame effects however must be produced, in every country where we see corn-fields by degrees turned into pasture; only the change is gradual, industry is not overstocked any where, and fublistence may be drawn from other countries, where the operofe species of agriculture

can be carried on with profit

Familiar experience proves the truth of this. I have a corn-farm, where I maintain ten horfesand N 2

four fervants for the cultivation alone: at the end of the year I find my furplus equal to 40l. fterling, If, by throwing my grounds into grass, I can difmissthree servants and eight horses, and at the end of the year raise my surplus to 5ol. sterling, who doubts of my doing it? Is not this following the doctrine above laid down? But there is nothing odious in this: because I do not see these three servants die for hunger, nor is it a confequence they should, as states are formed. They turn themselves to industry, and food comes from abro d, in proportion as the country itself produces a less quantity. Fact and experience prove this affertion, and I cite Holland as an example, where every branch of operofe agriculture is exploded, except for fuch productions as cannot be brought from other countries. I introduced the rough Machiavelian only to fet principles in a ftrong light, and particularly that concerning the recruiting of armies from the land, which I take to be both a true one, and one necessary to be attended to, to wit, that those who must labor for the sublistence of the society, can be of little use for the defence of a flate, in case of any emergency. Princes have found out the truth of this, and in proportion as industry has extended itself, regular armies have been found necessary to be kept up in times of peace, in order to be had in times of war. A militia composed of people truly industrious, I take to be far better in speculation than in practice. How would a militia do in Holland? how admirable was it not formerly in Scotland, Poland, and Catalonia? And how admirably does it still succeed

in the armies of the house of Austria? I may however be missaken; for a military and an industrious spirit may be found compatible with one, another insome particular nations: time perhaps will clear up this matter. Thus much with regard to a milita.

Now as to recruiting a regular army.

The more they are recruited from the land, the less they defert. The army of the Russians, for example, now affembled (1758) hardly knows defertion. those of the house of Austria, taken from certain provinces where there is almost no industry, are in the fame case, also the militia of France which I confider as regular troops. On the other hand, those armies which are raifed in the countries where industry has taken root are chiefly composed of loose fellows, the excrements of populous cities, the fons of vice and idleness, who have neither domicil nor attachment. These are soldiers truly by trade, and make a trade of it; how many thousands of such are now to be found? they come to market every feason, and the best bidder has them while he can hold them. Some princes make a point not to receive their own deferters back, but accept of those who have committed the same infidelity to others; while others content themselves with punishing those who fail in their attempt to defert, but receive them back when they return of their own accord, after having accomplished their defertion. All is now become commerce, and feems to be regulated by the principles of it. I return to our agriculture.

Does not the exposition we have now given of these principles tend to cast a light upon the first question

ansicolares non pio cere anistante en con social parece or in so account of a social s

difmiffed in this chapter, to wit, the effects of an equal and an unequal diffribution of the property of lands?

When these are once well cultivated and improved, it is of no confequence to whom the property belongs; for by the property of fuch lands I only can mean the furplus, as we have abundantly explained elsewhere. Let therefore the property of all the lands of a kingdom, fully improved, belong to the state, or to any number of individuals, however few, there is no question of improvement; no difference as to agriculture, no difference as to population, according to modern policy. So long as the whole is well cultivated and made to produce, by a fet of men I call farmers, the end is fully obtained; and according to the nature of the agriculture, which many different circumstances of taste and manner of living has introduced, larger or smaller portions of land must be allotted to each of them.

If you suppose a country not as yet improved, as many are, then the case becomes quite different, and small possessions enceeflary, both for multiplying the inhabitants and for improving the soil. In this supposition the most operofe agriculture may be earried on in competition with the most lucrative; because when there is a question of improvement, there is frequently a considerable outgoing instead of any surplus after paying the labor.

Agriculture for improvement can be carried on by none but those who have wealth and superfluity, and is prosecuted with a view to suture, not to present advantage: of this we shall treat in another

Pagricottora non per euro arginomento en aon sove es en con recher de negas/haita/agital/ a mala a ri si attende a sagione di fupuri non che gerenti antaggi

CHAR. XX. POLITICAL ECONOMY.

place. For I confider it as a quite different operation, influenced by different principles, and no ways to be confounded with the preferr tubject of inquiry. But I have infenfibly been wandering through an extensive subject, and it is now time to return.

I have faid above that a river might as eafily afcend to its fource, as an induffrious people voluntarily adopt a more operofe fyftem of agriculture than that already established, while the fpirit of industry prevails on one hand, and while farmers have profit only in view on the other. In confequence of this position, I have treated the plan proposed for augmenting the inhabitants of the island, by the introduction of a more operofe agriculture as abfurd, and fo it certainly is: but let me throw in a circumstance which affects the spirit of a people, and the plan becomes plantible and eafv.

Let a part of the wealthy proprietors of the lands take a tafte for agriculture. Let a Tull, a Du Hamel turn agriculture into an object of luxury, of amufement. Let this fcience be turned into a Mifflippi, or South Sea scheme. Let the rich be made to believe that treasures are to be sound at a small expense, laid at first out upon farming, and you will soon see the most operose species of the science go forward, and the produce of it come to market and be fold, in spite of all competition. My Lady Duches's knotting may be fold at so much a pound, as well as that performed by a girl who does not spend fix pence a day; but if the one and the other be considered relatively to the expense of the manufacturer, every knot of my Lady's will be found on have cost

as much as a pound of the other. The Duchess's pound, however, increases the quantity of knots; and fo does my Lord's farm the mass of subsistence for the whole fociety. The nation also gains by his extravagance having taken a turn, which may produce the permanent good effect of improving a part of the country, though at an expense infinitely beyond the value of it. I must now again touch upon another part of my subject, which I think has been treated too superficially.

In a former chapter I have flown how industry has the natural effect of collecting into towns and cities the free hands of a flate, leaving the farmers in their farms and villages. This distribution ferved the purpose of explaining certain principles; but when examined relatively to other circumstances which at that time I had not in my eye, it will be found by far too general. Let me therefore add some farther observations upon that matter.

The extensive agriculture of plowing and sowing, is the proper employment of the country, and is the foundation of population in every nation fed upon its own produce. Cities are commonly furrounded by kitchen gardens, and rich grafs fields; these are the proper objects of agriculture for those who live in fuburbs, or who are flut up within the walls of small towns. The gardens produce various kinds of nourifhment, which cannot eafily be brought from a distance, in that fresh and luxuriant state which pleafes the eye, and conduces to health. They offer a continual occupation to man, and very little for cattle, therefore are properly fituated

in the proximity of towns and cities. The grafs fields again are commonly either grazed by cows, for the production of milk, butter, cream, &c. which fuffer by long carriage; or kept in pasture for preferving fatted animals in good order until the markets demand them; or they are cut in grass for the cattle of the city. They may also be turned into hay with profit; because the carriage of a bulky commodity from a great distance is sometimes too expensive. Thus we commonly find agriculture disposed in the following manner. In the centre stands the city furrounded by kitchen gardens; beyond these lies a belt of fine luxuriant pasture or hay fields; firetch beyond this and you find the beginning of what I call operofe farming, plowing and fowing; beyond this lie grazing farms for the fattening of cattle; and last of all come the mountainous and large extents of unimproved or ill improved grounds, where animals are bred. This feems the natural diffribution, and fuch I have found it almost every where established, when particular circumstances do not invert the order.

The poorness of the soil near Paris, for example; presents you with sields of rye corn at the very gates, and with the most extensive kitchen gardens and orchards, even for cherries and peaches, at a considerable distance from town. Other cities I have found, and I can cite the example of that which I at present inhabit, Padoua, where no kitchen garden is to be sound near it, but every spot is covered with the richest grain; two thirds with wheat, and the remaining third with Indian corn. The

reason of this is palpable. The town is of a vast extent, in proportion to the inhabitants; the gardens are all within the walls, and the dung of the city enables the foil to produce constantly. Hay is brought from a greater distance, because the expense of distributing the dung over a distant field, would be greater than that of transporting the hay by watercarriage. The farm houses here appear no larger than huts, as they really are, built by the farmers, because the space to be labored is very small, in proportion to the produce; hence it is, that a farmer here pays the value of the full half of the crop to the landlord, and out of the remaining half, not only fows the ground and buys the dung, but furnishes the cattle and laboring instruments, nay even rebuilds his house, when occasion requires.

When first I examined these fertile plains, I began to lament the prodigal confumption of fuch valuable lands, in a multitude of very broad highways, iffuing to all quarters: many of which I thought might be faved, in confideration of the valt advantage accruing upon fuch economy: but upon farther reflection I perceived, that the loss was inconfiderable; for the fertility of the foil proceeding chiefly from the manure laid upon it, the lofs fustained from the roads ought to be computed at no more than the value of the land when uncultivated. The case would be very different, were roads now to be changed, or new ones carried through the corn fields; the loss then would be confiderable, though even that would be temporary, and only affect particular persons: for the same dung, which now supports these lands in their fertitity, would quickly fertilize others in their place, and in a few years matters would stand as at present.

These last resections lead me naturally to examine a question which has been treated by a very polite French writer, the author of \$lAmi de l'homme, and which comes in here naturally enough, before I put an and to this first book. Here it is.

Does an unnecessary confumption of the earth's Quest. IV. productions, either in food, clothing, or other wants; and a prodigal employment of fine rich fields, in gardens, avenues, great roads, and other uses which give small returns, hurt population, by rendering food and necessaries less abundant, in a kingdom such as France, in its present situation?

My answer is, That if France were fully cultivated and peopled, the introduction of superfluous confumption would be an abuse, and would diminish the number of inhabitants; as the contrary is the case, it proves an advantage. I shall now give my reasons for differing in opinion from the gentleman whose performance I have cited.

As the question is put, you perceive the end to be compassed is, to render sood and necessaries abundant; because the abuse is considered in no other light, than relatively to the particular effect of diminishing the proper quantity of subsistence, which the king would incline to preserve, for the nourishment and uses of his people. I shall therefore consine myself chiefly to this object, and if I show, that these supersidered in the surface of the earth, and prodigal comsumptions of her fruits,

are really no harm, but an encouragement to the improvement of the lands of France in her prefent flate I shall consider the question as sufficiently refolved: because if the abuse, as it is called, proves favorable to sgriculture, it can never prove hurful to population. However, from the inattention of the government, it may affed foreign trade, but this is an objed entirely foreign to the question. But before I enter upon the subject, it is proper to observe, that I am of opinion, that any system of economy which necessarily tends to corrupt the manners of a people, ought by every possible means to be discouraged, although no particular perjudice should refult from it, either to population, or to plentiful substitence.

Now, in the question before us, the only abuse I I can find in these habits of extraordinary consumption, appears relative to the character of the confumers, and feems in no way to proceed from the effects of the confumption. The vices of men may no doubt prove the cause of their making a superfluous confumption, but the confumption they make can hardly ever be the cause of this vice. The most virtuous man in France may have the most splendid table, the richest clothes, the most magnificent equipages, the greatest number of useless horses, the most pompous palace, and most extensive gardens. The most enormous luxury to be conceived; in our acceptation of the term, folong as it is directed to no other object than the confumption of the labor and ingenuity of man, is compatible with virtue as well as with vice. This being premifed, I come to the point in hand.

to the point in hand.

France, at present, is in her infancy as to improvement, although the advances she has made within a century excite the admiration of the world. I shall not go far in fearch of the proof of this affertion. Great tracts of her lands are still uncultivated, millions of her inhabitants are idle. When all comes to be cultivated, and all are employed, then she will be in a state of perfection, relatively to the moral possibility of being improved. The people are free . flavery is unknown, and every man is charged with feeding himfelf, and bringing up his children. The ports of the country are open to receive sublistence. and that nation, as much as any other, may be confidered as an individual in the great fociety of the world; that is, may increase in power, wealth, and eafe, relatively to others in proportion to the industry of her inhabitants. This being the case, all the principles of political economy, which we have been inquiring after, may freely operate in this kingdom.

France has arrived at her prefent pitch of luxury; relatively to confumption, by flow degrees. As fine has grown in wealth, her defire of employing it has grown also. In proportion as her demands have increased, more hands have been employed to supply them; for no article of expense can be increased, without increasing the work of those who supply it. If the same number of inhabitants in the city of Paris consume sour times as much of any necessary article as formerly, I hope it will be allowed, that the production of such necessaries much be four times as abundant, and consequently, that many

more people must be employed in providing them.

What is it that encourages agriculture, but a great demand for its productions? What encourages multiplication, but a great demand for people; that is, for their work? Would any one complain of the extravagant people in Paris, if, instead of confuming those vast superfluities, they were to send them over to Dover, for a return in English gold? What is the difference between the prodigal confumption, and the sale? The one brings in money, the other brings in none: but as to food and necessaries, for providing the poor and frugal, their contingent, in either case, stands exactly the same.

But, fays one, were it not for this extraordinary confumption, everything would be cheaper. This I readily allow; but will any body fay, that reducing the price of the earth's productions is a method to encourage agriculture, especially in a country where grounds are not improved, and where they cannot be improved; chiefly, because the expense surpasses all the profits which possibly can be drawn from the returns? High prices therefore, the effect of great confumption, are certainly advantageous to the extension of agriculture. If I throw my rich corn fields into gravel-walks and gardens, I suppose they will no more come into competition with those of my neighbour, the laborious husbandman. Who will then lofe by my extravagance? Not the hufbandman, It will perhaps be faid, the nation in general will lofe; because you deprive them of their food. This

might be true, were the laying wafle the corn fields a fudden revolution, and extensive enough to affect the whole fociety; and were the fea-ports and barriers of the kingdom flut: but that not being the cafe, the nation, upon the smallest deficiency, goes to market with her money, and loses none of her inhabitants.

OBJ. But if living is made dear, manufacturers must starve, for want of employment.

Answ. Not those who supply home consumption, but only those who supply foreigners living more cheaply; and of fuch I know but few. The interest of this class shall be fully examined in another place. At prefent I shall only observe, that the laying waste corn fields in an industrious country, where refinement has fet on foot a plan of uleful hufbandry, will have no other effect, than that of rendering grain for a while proportionally dearer: confequently, agriculture will be thereby encouraged; and in a few years the lofs will be repaired, by a farther extension of improvement. This will make food plentiful and cheap: then numbers will increase, until it become scarce again. It is by such alternate vicisfitudes, that improvement and population are carried to their height. While the improvement of lands goes forward, I must conclude, that demand for fubfiftence is increasing; and if this be not a proof of population, I am much mistaken.

I can very eafily suppose, that a demand for work may increase considerably, in consequence of an augmentation of riches only; because there is no bounds to the consumption of work; but as for articles of nouriflment the cafe is quite different. The most delicate liver in Paris will not put 'more of the earth's productions into his belly, than another: he may pick and chufe, but he will 'always find, that what he leaves will go to feed another: victuals are not thrown away in any country I have ever been in. It is not in the most expensive kitchens where there is found the most prodigal diffipation of the abundant fruits of the earth; and it is with fuch that a people is fed, not with ortolans, truffles, and oysters, fent from Marenne.

OBJ Roads of a superfluous breadth are carried many times through the finest fields, belonging to the poor and industrious, without a proper in-

demnity being given.

Answ. The with-holding the indemnity is an abuse; the loss of the fields is none to the flate, except in such countries where the quantity of arable lands is fmall, as in mountainous provinces: there a proper confideration should be had to the breadth; because the loss cannot be made up. In fuch countries as I here describe, and I cite the Tirol for an example, I have found all the inhabitants in a manner employed in that species of agriculture, which is exercifed as a method of fublifting. The little ground that is arable, is divided into very fmall lots; the people multiply very much, and leave the country. Those who remain are usually employed in cutting wood, for building and burning, which they fend down the rivers, and in return buy corn, which comes from the fouth and from the north. This is the best plan of industry they

they, can follow, without the affiftance of their fovereign. Roads here are executed to great perfection. with abundance of folidity, and with a tender regard for the little ground there is. I return to France.

OBJ. A multitude of superfluous horses are kept in Paris, which confume what would feed many more inhabitants.

Answ. True: but he who feeds the horfes, because he thinks he has use for them, would not feed those inhabitants, because he is fure he has no use for them: and did he, in complaifance for the public. difmifs his cattle, the farmer, who furnishes the hav and oats, would lofe a cuftomer, and nobody would gain. These articles are produced, because they are demanded: when additional inhabitants are produced, who will demand and can pay, their demand will be answered also, as long as there is an unemployed acre in France.

OBJ. The increase of the confumption of wood for firing is hurtful to population, because it marks

the extension of forests.

ANSW. This confequence I deny; both from fact and reason. From fact, because forests are not extended, and that nothing but the hand of nature. in an ill-inhabited country, feems capable of forming them. In France, forests are diminishing daily; and were it not for the jurisdiction of the Table de marbre. they would have been more diminished than they are. I agree, that the confumption of wood is at present infinitely greater than formerly, and likewise. that the price of it is greatly rifen every where. These two circumstances rather feem to mark the VOL. I.

contraction, than the extension of forests. But the increase of confumption and price proceed from other causes, as I shall show, in order to point out fome new principles relative to this extensive subject. 1. The increase of confumption proceeds from the increase of wealth. 2. The increase of price proceeds from the increase upon the value of labor, and not from the fcarcity of forests, nor the height of the demand for firing. As to the first, I believe the fact will not be called in question, as it is one of the superfluities of consumption complained of, and put down to the account of luxury and extravagance. As to the fecond, the true cause of the rife of the price of that commodity demands a little more attention, and in order to point it out with fome diffincinels. I must first show the political impossibility of forests becoming extended over the arable lands of France in her present situation.

The beft proof I can offer to fupport my opinion is, to compare the inconfiderable value of an acre of flanding forest in the king's adjudications, where thousands are fold at a time, with the value of an acre of tolerable corn lands, and then ask, if the present value of forests is so considerable, as to engage any proprietor to sow such a field for raising wood, when he must wait, perhaps 40 years, before it be fit for cutting? Add to this, what whoever plants a tree in France, comes under the jurisdiction abovementioned, and is not at liberty to cutti down, and dispose of it, without their permission. It is in a great measure for this reason, that so sew trees are seen about French villages; and I never heard of

one example, of corn lands being fown with the feeds of forest-trees, with a view to improvement. That forests, which are well kept, may extend themfelves over grounds not worth the cultivation . I do not deny; but this furely can do no harm to agriculture; and it is only in that respect, I pretend that forests in France are not at present in a way of gaining ground.

Now as to the rife in the price of wood for burning, I fay, it proceeds not from the rife of the price of timber growing in forests, so much as from the increase of the price of labor, and principally of the price of transportation. This is not peculiar to France alone, but is common to all Europe almost, for the reasons I shall presently give. But in the first place, as to the matter of fact, that the rife in the price proceeds from the cause assigned, may be seen, by comparing the low price of an acre of standing forest, with the great value of the timber when brought to market: the first is the neat value of the wood; the last includes that of the labor.

Next as to the price of labor: the rife here is univerfal in all industrious nations, from a very plain reason, easily deducible from the principles

above laid down.

While the land remained loaded with a number of fuperfluous mouths, while numbers were found in every province employed in agriculture, for the fake of fubfiftence, merely, fuch people were always ready to employ their idle hours and days, for a very fmall confideration from those who employed them. They did not then depend upon this employment for their sublistence; and a penny in their pocket purchased some superfluity for them. But when modern policy has by degrees drawn numbers from the country, the few that remain for the fervice of the public must now labor for their subsistence; and he who employs them, must feed them, clothe" them, and provide for all their other wants. wonder then, if labor be dearer: there is a palpable reason for the augmentation.

The price of all necessaries has risen, no doubt, partly for the fame reason, and this circumstance certainly enters into the combination: but work, in the country especially, has risen far beyond the proportion of the price of necessaries, and will rife still more as the lands become better purged of

fuperfluous mouths.

Notwithstanding what I have said, I readily allow, that the great confumption of wood for burning, but more particularly for forges, has confiderably raifed the intrinsic value of forest lands; but the confequence has not been, to extend the forests, as we have shown, but to produce a general revenue from them all over the kingdom; whereas formerly, in many provinces, they produced almost nothing. When they were cut, cattle were turned in, and by eating up the tender shoots from year to year, the forest ran into a wild, neither producing timber. nor pasture. This practice was established upon the ruling principle of private interest. The land was not worth the expense of grubbing up the timber; the timber when grown, did not compensate the lofs of a few years pasture. No jurisdiction, how-

ever well administered, can check the operation of that principle, and a stateman who would attempt it, would be called a tyrant: he would distress the husbandman, and do no service to the state.

From what has been faid, I must conclude, that while the confumption of the earth's produce, and of the work of man tend to excite industry, in providing for extraordinary demands; when the interest of foreign trade does not enter into the question; and while there are lands enough remaining unimproved, to furnish the first matter; there can be no political abuse from the misapplication or unnecessary destruction of either fruits or labor. The misapplier, or dissipator, is punished by the loss of his money; the industrious man is rewarded by the acquisition of it. We have said, that vice is not more effentially connected with fuperfluity, than virtue with industry and frugality. But such questions are foreign to my subject. I would however recommend it to moralifts, to fludy circumftances well, before they carry reformation fo far, as to interrupt an established system in the political economy of their country.

C H A P. XXI.

Recapitulation of the First Book.

I ser out by diftinguishing government from political economy; calling the first the power to command, the second the talent to execute. Thus the

governor may restrain, but the steward must lead, and, by direct motives of self-interest, gently conduct free and independent men to concur in certain schemes ultimately calculated for their own proper benefit.

The object is, to provide food, other necestaries and employment, not only for those who actually exist, but also for those who are to be brought into existence. This is accomplished, by engaging every one of the fociety to contribute to the service of others, in proportion only as he is to reap a benefit from reciprocal services. To render this practicable, the spirit of the people must be studied, the different occupations prescribed to each must first be adapted to their inclinations, and when once they havetaken a tasse for labor, these inclinations must be worked upon by degrees, so as to be bent towards such pursuits as are most proper for attaining the end defired.

CHAP. I.

He who fits at the head of this operation, is called the flatefman. I fuppose him to be conflandy awake, attentive to his employment, able and uncorrupted, tender in his love for the society he governs, impartially just in his indulgence for every class of inhabitants, and difregerdful of the interest of individuals, when that regard is inconfissent with the general welfare.

Did I propose a plan of execution, I consess this supposition would be absurd; but as I mean nothing farther than the investigation of principles, it is no more so, than to suppose a point, a straight line, a circle, or an infinite, in treating of geometry.

To prepare the way for treating this subject, in Chap. It that order which the revolutions of the laft centuries have pointed out as the most natural, I have made the distribution of my plan in the following order, Population and agriculture are the foundations of the whole. Civil and domestic liberty, introduced into Europe by the dissolution of the feudal form of government, fet trade and industry on foot; these produced wealth and credit; these again debts and taxes; and all together established a perfectly new system of political economy, the principles of which it is my intention to deduce and examine.

Population and agriculture, as I have faid, muft be the bafis of the whole, in all ages of the world; and as they are fo blended together in their connecations and relations, as to make the feparation of them quite incompatible with perfpicuity and order, they have naturally been made the subject of the first book.

I have shown, that the first principle of multipli- CHAP. HL. cation is generation; the second is food: the one gives existence and life; the other preserves them.

The earth's fpontaneous fruits being of a determined quantity, never can feed above a determined number. Labor is a method of augmenting the productions of nature, and in proportion to the augmentation, numbers may increase. From these positions, I conclude.

That the numbers of mankind must ever have been Chap. IV: in proportion to the produce of theearth; and this produce must constantly be in the compound ratio of the fertility of the foil, and labor of the inhabitants. ConCHAP, V.

fequently, there can be no determined univerfal proportion over the world, between the number of those necessary for laboring the soil, and of those who may be maintained by its produce. am led to examine the motives which may induce one part of a free people to labor, in order to feed the other.

This I show to proceed from the different wants to

which mankind are liable.

Here I introduce a flatefman, as being necessary to model the spirit of a society. He contrives and encourages reciprocal objects of want, which have each their allurement. This engages every one in a different occupation, and must hurt the former fimplicity of manners, I show how essential it is, to keep a just balance throughout every part of industry, that no discouragement may be cast upon any branch of it, either from superfluity, or want; and I have pointed out, how the dividing of food between parents and children, is the means of bringing on fcarcity, which inconveniency can only be removed by an augmentation of labor.

If a fociety does not concur in this plan of reciprocal industry, their numbers will cease to increase: because the industrious will not feed the idle. This I call a flate of a moral impossibility of increase in numbers, and I distinguish it from the phyfical impoffibility, which can take place only when nature itself, not man, refuses to produce , fubfiftence. From this I apply to each particular fociety what I had before found applicable to man-

kind in general; to wit.

That the inhabitants of every country must be in the compound proportion of the quantity of food produced in it, and of the industry of the lower classes. If the food produced surpass the proportion of industry, the balance of food will be exported; if the industry surpasses the proportion of food, is deficiency must be supplied by imports.

Reciprocal wants excite to labor; confequently, those whose labor is not directed towards the cultivation of the foil, must live upon a surplus produced by those who do. This divides the society into two classes. The one I call farmers, the other free hands.

As the creating these reciprocal wants was what fet the society to work, and distributed them naturally into the two classes we have mentioned; so the augmentation of wants will require an augmentation of free hands, and their demand for food will increase agriculture.

Here I define luxury to mean no more than the CHAP. VL confumption of superfluity, or the supplying of wants not effentially necessary to life; and, I say, that a tase for superfluity will introduce the use of money, which I represent as the general object of want, that is of defire, among mankind; and I show how an eagerness to acquire it becomes an universal passion, and a means of increasing industry among the free hands; consequently, of augmenting their numbers; consequently, of promoting agriculture for their fubstifience.

The whole operation I have been describing proceeds upon one supposition, to wit, that the people have a tafte for labor, and the rich for superfluity. If these be coverous and admirers of simplicity: or those be lazy and void of ambition, the principles laid down will have no effect: and so in fact we find, that it is not in the finest countries in the world where most inhabitants are found, but in the most industrious.

Let it therefore never be faid, there are too many manufacturers in a free country. It is the fame thing as if it was faid, there are too few idle perfons, too few beggars, and too many hubandmen. Here I break off my thisely to a numer an obline.

CHAP. VII. Here I break off my subject, to answer an objection arising from these principles.

OBJ. How could the fimplicity of the ancients be compatible with a great multiplication?

Assw. In ancient times men were forced to labor the ground because they were flaves to others. In modern times the operation is more complex, and as a flatefman cannot make flaves of his fubjects, he must engage them to become flaves to their own passions and defires; this is the only method to make them labor the ground, and provided this be accomplished, by whatever means it is brought about, mankind will increase.

CMAP-VIII. This question being dismissed, I point out a method of estimating the proportion of numbers between the farmers and free hands of a country, only as an illustration of the principle already laid down, to wit, that it is the furplus of the farmera which goes for the substitute of the others.

This furplus I show to be the same thing as the value of the land rents; and hence I conclude,

1st, That the rifing of the rents of lands proves the augmentation of industry, and the multiplication of free hands; but as rents may rife, and yet the number of inhabitants continue the fame as before, I infer,

adly, That the revolution must then mark the purging of the lands of superfluous mouths, and forcing these to quit their mother earth, in order to retire to towns and villages, where they may usefully swell the number of the free hands and apply to industry.

3dly. That the more a country is in tillage, the more it is inhabited, and the fewer free hands are to be found: that the more it is laid into pasture, the less it is inhabited, and the greater is the pro-

portion of free hands.

Next I confider the principles which determine CHAP. IX.

the place of refidence. The farmers must live upon, or near the spot

they labor; that is, either upon their farms or in their villages. The free hands I divide into two conditions.

The first composed of the proprietors of the surplus of food, that is the landlords; together with those who can purchase it with a revenue already acquired, thas is, the monied interest, The second condition is composed of those who must purchase some of this surplus with their daily labor.

Those of the first condition may live where they please: those of the second must live where they can. When those of the first chuse to live together, a confiderable number of those of the second must

follow them, in order to supply their consumption. This forms towns and cities.

When a statesman places the whole administration of public assairs in the same city, this swells a capital.

When manufacturers get together in bodies, they depend not directly upon confumers, but upon merchants. The fituation of their refidence depends upon circumflances relative to their occupation, provision and transportation of their work. From this hamlets swell-into villages, and villages into towns. Sea ports owe their establishment to the increase of foreign trade.

- CRAP. X. As the colleding fuch numbers of inhabitants together is a late revolution in the political economy of Europe, I endeavour to give a flort hiltorical reprefentation of it, and examine the confequences which refult from it, both to the flate from the growth of cities, and to the land proprietors from the defertion, as I may call it, of fo many vaffals and dependents. One principal effed I observe to be, the additional occupation it has given to flatefmen; that is to fay, political economy is thereby become more complex.
- CRAP XI. Formerly the inhabitants were dispersed, and by sucking, as it were, their mother earth, were more easily substited: now industry has gathered them together, and industry must support them. The failing of industry, is like the cutting off the substitute of an army. This its the care of a general to prevent, that the care of a statesman.

The supporting industry means no more than

employing those who must live by it; and keeping their numbers in proportion to their work. The first point, therefore, is to find work for the present inhabitants; the second is, to make them multiply, if the demand for their labor increases.

Increasing numbers will never remove, but rather augment such inconveniencies, as proceed

from the abuses of those already existing.

In order to employ a people rightly, it is proper to know the exact flate of numbers necessary for furplying the demand for every occupation; to distribute those who must live by their industry into proper classes; and to make every class (as far as possible) at least, support their own numbers by propagation.

Where the value of any species of industry is CHAP, XII. not fufficient for that purpole, a proper remedy must be applied. When any are found incapable, from age or infirmities, to gain their livelihood, they must be maintained. Infants exposed by their parents must be taken care of, and thrown back into the lowest classes of the people; the most numerous always, and the most difficult to be supported by their own propagation. Marriage, without affiftance, will not fucceed in a class who gain no more by their industry than a personal physical necessary. Here our economy differs widely from that of the ancients. Among them marriage was encouraged in many ways; but it was only for the free. These did not amount to one half of the people. The flaves who reprefented our lower classes were recruited from other countries, as they are at prefent in America.

If, therefore, according to modern economy, the lowest species of labor must be kept cheap, in order to make manufactures storish, the state must be at the expense of the children; for as matters stand, either the unmarried gain as nuch as the married should do, and become extravagant; or the married gain no more than the unmarried can do, and become miserable. An unequal competition between people of the same class, always implies one of these inconveniencies; and from these principally proceeds the decay and misery of such numbers in all modern states, as well as the constant complaints of the augmentation of the price of labor.

Every individual is equally inspired with a defire to propagate. A people can no more remain without propagating, than a tree without growing: but no more can live than can be fed; and as all augmentations of food must come at last to a stop, fo foon as this happens, a people increase no more; that is to fay, the proportion of those who die annually increases. This insensibly deters from propagation, because we are rational creatures. But still there are fome who, though rational, are not provident; these marry and produce. This I call vicious propagation. Hence I distinguish propagation into two branches, to wit, multiplication, which goes on among these who can feed what they breed, and mere procreation, which takes place among those who cannot maintain their offspring.

This last produces a political disease, which mortality cures at the expense of much misery; as forest trees which are not pruned, dress themselves and become vigorous at the expense of numbers which die all round. How to propose a remedy for this inconveniency, without laying some restraint upon marriage; how to lay a restraint upon marriage without shocking the spirit of the times, I own I cannot find out; so Heave every one to conjecture.

Although a complete remedy cannot be obtained CHAP XIII. against the effects of abusive procreation; yet with the help of accurate lifts of births and deaths for every class of people, many expedients may be fallen upon to preferve the few who escape the dangers of their infancy, from falling back into the unhappy class which produced them. From these lists the degree of mortality and nature of difeafes, as well as the difference between the propagation of the easy and of the miserable, will plainly appear; and if it be the duty of a statesman to keep all his people bufy, he certainly should acquire the most exact knowledge possible of the numbers and propagation of those of every denomination, that he may prevent any class from rising above or finking below the standard, which is best proportioned to the demand for their respective industry.

Population and agriculture have so close a con-Char XIVnexion with one another, that I find even the
abuses to which they are severally liable, perfectly
similar. I have observed how naturally it must
happen, that when too many of a society propagate,
a part must starve also. Here is the reason:

The more of a people cultivate a country, the fmaller portion of it must fall to every man's share;

and when these portions are reduced so low as to produce no more than what is necessary to seed the laborers, then agriculture is stocked to the utmost.

From this I divide agriculture into two branches; the one useful, the other abusive. The first is a trade, that is, a method of producing not only subsistence for the laborers, but also a surplus to be provided for the free hands of the flate, for their fubfiftence, and for an equivalent either in work itself, or for the produce of it. The second is no trade, because it implies no alienation, but is purely a method of fubfifting. If, therefore, in any country where agriculture is exercifed as a trade, and where there are many free hands, the farmers should be allowed to multiply up to the proportion of the whole produce; would not all the free hands be forced to starve? What would be the advantage of having fo many farmers; for there is one evident lofs? Every one would be entirely taken up in feeding himfelf, wants would disappear; life indeed would be simplified to the last degree, but the bond of fociety, mutual dependence, would be disfolved ; therefore I call this species abusive, in proportion as these essects are produced. I cite several examples of this abusive agriculture in different countries, where I take occasion to observe, that the christian virtue, charity, in proportion to its extent, is as conducive to multiplication as either flavery, or induftry: whatever gives food must give numbers. I do not fay that charity is conducive to industry.

CHAP. XV. I next apply these general principles to a particular representation given of the state of population in the British isles; from which I conclude, that population there is not obstructed, either by losses suffained from war and commerce, or from the exportation of their substitutes, but from the political situation of that country, which throws it at present into a moral incapacity of augmenting in numbers.

CHAP.

The establishment of trade and industry paturally rectifies this misupplication of agriculture, by purging the land of superfluous mouths, and thereby reduces it, as it ought to be, to a trade calculated to furnish a furplus, which comes to be fold for the labor of all the industrious. It is this alone which can rivet the bond of general dependence among free men who must live by their industry; by making one part laborious farmers, and the other ingenious tradesmen and manufacturers. It is by the vibration of the balance between these two classes, that multiplication and agriculture are carried to their height. When industry goes on too fast, free hands multiply above the standard, that is, their scale finks; this raifes the price of food, and gives an additional encouragement to agriculture: when this again becomes the more weighty, food becomes plentiful and cheap. then numbers augment a-new. These reflections lead me to confider the effects of plentiful and fcarce years in modern times, when famines are almost things unknown; and I conclude,

CHAP. XVII.

That were plentiful years more common, mankind would be more numerous; that were fearce years more frequent, numbers would diminifu. Then applying this observation to the state of exportations of grain from England, I am tempted to infer-

Vol. L

Ρ.

that this kingdom, the most fertile perhaps in Europe, has never been found to produce, in one year, eighteen months full subfiltence for all its inhabitants; nor ever less than ten months scanty provision in the years of the greatest sterility.

CHAP.

When a country is fully peopled and continues to be indultrious, food will come from abroad. When a loaf is to be had, the rich will eat it, though at the diffance of a mile; and the poor may starve, though at the next door. It is the demand of the rich, who multiply as much as they incline, which encourages agriculture even in foreign nations; therefore I conclude, that this multiplication is the caule, and that the progress of agriculture is but the effect of it.

A country once fully flocked may diminifi in numbers, and fill remain flocked. This must proceed from a change in the manner of living; as when an indolent people quit the confumption of the more abundant productions of the earth, to feek after delicacies. On the other hand, the industrious bring an additional fupply from abroad, and by furnishing frangers with the produce of their labor, they fill go on and increase in numbers. This is the case of Holland: and this scheme will go on, until abuse at homeraise the price of labor; and experience abroad, that universal school - milites, teaches foreigners to profit of their own advantages.

When food ceases to be augmented, numbers come to a fland; but trade may fill goon and increase wealth: this will hire armies of foreigners; fo the traders may read of their own battles, victories, and trophies, and by seening their money, never smell gunpowder.

Lamby Greek

When they cannot augment their numbers, they Char. XIX will introduce machines into many manufactures; and these will supply the want, without adding to the consumption of their sood. Foreigners, assonified at a novelty which lowers prices, and checks their growing industry, will copy the inventions; but being no more than scholars, who go awkwardly to work, this improvement will throw many of their hands into idleness: the machines will be cried down, and the traders will laugh in their sleeves, well knowing that nothing is more easy than to put work into the hands of an industrious man made idle. Wit and genius, in short, will always sethim who possesses them above the level of his sellows, and when one resource fails him, he will contrive another.

The wit I here mention is not that acquired in the CHAP. XX. closet; for there one may learn, that an equal distribution of lands was so favorable to multiplication in ancient times, that it must be owing to a contrary practice, that our numbers now are fo much smaller. But he who walks abroad, and fees millions who have not one moment's time to put a spade in the ground, fo bufily are they employed in that branch of induftry which is put into their hands, must readily conclude, that circumstances are changed, and that the fewer people are necessary for feeding the whole fociety, the more must remain free to be employed in providing every other thing that can make life agreeable, both to themselves and to strangers; who in return deliver into the hands of their industrious fervants, the enfigns of fuperiority and dominion. money. Who is best employed, he who works to

feed himself, or he who works to be fed, clothed, and supplied, disposing only of his superfluities to those whom, consequently, he shortly must command. This is obtained by the introduction of the useful species of agriculture, and by the explosion of the abusive. And when strangers are so kind as to allow their neighbours the privilege of clothing and adorning them, good nature, not to say self-interest, demands, in return, that the first be indulged in a permission to exercise those branches of toil and labor which are the least profitable, though the most necessary for the substitute of the latter.

When the eye of humanity confiders the toil of the farmer, and the indifference of his rich countryman in fquandering, the abuse appears offensive. The rich man is advised to consider of the pain incurred by the poor hufbandman, in confequence of his diffipation. Upon this the rich, touched with compaffion, fimplifies his way of life. The hufbandman in a fury falls upon the reformer, and, in his rough way, gives him to understand, that he by no means looks upon him as his friend: for, fays he, do yo take me for the rich man's flave; or do you imagine that I toil as I do, either by his command, or for any confideration for him? Not in the leaft, it is purely for his money; and from the time you perfuaded him to become an economist, here am I, and my poor family, flarving. We are not the only people in this fituation; there is my neighbour who has all his hay and oats upon hand, fince, by your instigation, likewise, he dismissed his useless horses. Do you think he will give his oats in charity to feed the poor? He is poor enough himfelf, and all those who have been working to get this provision together are in no better humor than I am. Hold your tongue, says the reformer, you are a parcel of extravagant fellows, you laborers. A hundred years ago, one could have got as many of you as one pleased, for the half of what you cost us at present. Give us back our lands, says the other, at the rate we had them; and let us all be well set before we give yon a farthing, and you shall have us as cheap as ever. But do you think that after you have chased one half of us into towns, and raised your rents with the price of their food, that we can work twice as bard, and serve you as formerly? No, Sir! you ought to have more fense than to expectit.

This is a fketch of the first book; I thought a short abridgment of it might be of service for recollecting ideas, and ranging them in order before I proceed.

END OF THE FIRST ROOK,

AN INQUIRY

INTO THE

PRINCIPLES

OF

POLITICAL ECONOMY.

0 ОК II.

OF TRADE AND INDUSTRY.

INTRODUCTION.

BEFORE I enter upon this fecond book, I must premife a word of connexion in order to conduct the ideas of my reader by the fame way through which the chain of my own thoughts, and the distribution of my plan have naturally led me.

My principal view hitherto has been to prepare the way for an examination of the principles of modern politics, by inquiring into those which have, less or more, operated regular effects in all the ages

of the world.

In doing this, I confess, it has been impossible for me not to anticipate many things which, according to the plan I have laid down, will in fome measure involve me in repetitions.

I propose to investigate prsiciples which are all relative and depending upon one another. It is impossible to treat of these with distinctines, without applying them to the objects on which they have an influence; and as the same principles extend their influence to several branches of my subject, those of my readers who keep them chiefly in their eye, will not find great variety in the different applications of them.

In all compositions of this kind, two things are principally requisite. The first is, to represent such ideas as are abilized, clearly, simply, and uncompounded. This part resembles the forging out the links of a chain. The second is, to dispose those ideas in a proper order; that is, according to their most immediate relations. When such a composition is laid before a good understanding, memory simisses the work, by cementing the links together; and providing any one of them can be retained, the whole will follow of course.

Now the gelations between the different principles of which I treat, are indeed thiking to fuch as are accustomed to abstract reasoning, but not near so much so, as when the application of them is made to different examples.

The principle of felf-interest will serve as a general key to this inquiry; and it may, in one sense, be considered as the ruling principle of my subject, and may therefore be traced throughout the whole. This is the main spring, and only motive which a statesman should make use of, to engage a tree.

people to concur in the plans which he lays down

for their government.

I beg I may not here be underflood to mean, that felf-intereft should conduct the stateman: by no means. Self-interest, when confidered with regard to him, is public spirit; and it can only be called felf-interest, when it is applied to those who are to be governed by it.

From this principle men are engaged to adt in a thouland different ways, and every action draws after it certain necellary confequences. The queftion therefore conflantly under confideration comes to be, what will mankind find it their interest to do, under such and such circumsances?

In order to exhauft the fubject of political economy, I have proposed to treat the principles of it in relation to circumflances; and as these are infinite, I have taken them by categories; that is, by the more general combinations, which modern policy has formed. These, for the sake of order, I have represented as all hanging in a chain of consequences, and depending on one another. See Book I. Chap. ii.

I found this the best method for extending my plan, from which it is natural to infer, that it will also prove the best for enabling my readers to retain it.

I shall do what I can to diverfify, by various circumstances, the repetitions which this disposition must lead me into. There is no feeing a whole kingdom, without passing now and then through a town which one has feen before. I shall therefore imitate the traveller, who, upon such occasions, makes his stay very short, unless some new curiosity should happen to engage his attention.

I have faid, that self-interest is the ruling principle of my subject, and I have so explained myself, as to prevent any one from supposing, that I consider it as the universal spring of suman actions. Here is the light in which I want to represent this matter.

The best way to govern a fociety, and to engage every one to conduct himself according to a plan, is for the statesman to form a fyssem of administration, the most consistent possible with the interest of every individual, and never to flatter himself that his people will be brought to act in general, and in matters which purely regard the public, from any other principle than private interest. This is the utmost length to which I pretend to carry my position. As to what regards the merit and demerit of actions in general, I think it fully as absurd to say, that no action is truly virtuous, as to affirm, that none is really victous.

It might perhaps be expedied, that, in treating of politics, I should have brought in public spirit also, as a principle of action; whereas all I require with respect to this principle is, only a restraint from it; and even this is, perhaps, too much to be taken for granted. Were public spirit, instead of private utility, to become the spring of action in the individuals of a well-governed state, I apprehend, it would spoil all. I explain myself.

Public spirit, in my way of treating this subject, is as superfluous in the governed, as it ought to be all-powerful in the statesman; at least, if it is not

altogether fuperfluous, it is fully as much fo, as miracles are in a religion once fully established. Both are admirable at fetting out, but would shake every thing loose were they to continue to be common and familiar. Were miracles wrought every day, the laws of nature would no longer be laws: and were every one to act for the public, and neglect himself, the stateman would be bewildered, and the supposition is ridiculous.

I expect, therefore, that every man is to act for his own interest in what regards the public; and, politically speaking, every one ought to do so. It is the combination of every private interest which forms the public good, and of this the public, that, is, the statesman, only can judge. You must love your country. Why? Because it is yours. But you must not prefer your own interest to that of your country. This, I agree, is perfectly just and right: but this means no more, than that you are to abstain from acting to its prejudice, even though your own private interest should demand it; that is, you should abstain from unlawful gain. Count Julian, for example, who, from private refentment, it is faid, brought the Moors into Spain, and ruined his country, transgressed this maxim. A spy in an army, or in a cabinet, who betrays the fecrets of his country, and he who fells his truft, are in the fame case: defrauding the state is, among many others, a notorious example of this. To suppose men, in general, honest in such matters, would be absurd. The legislature therefore ought to make good laws, and those who transgress them ought to be speedily, severely, and most certainly punished. This belongs to the coercive part of government, and falling beyond the limits of my subject, is ever taken for granted.

Were the principle of public spirit carried farther: were a people to become quite difinterested, there would be no possibility of governing them. Every one might confider the interest of his country in a different light, and many might join in the ruin of it, by endeavouring to promote its advantages. Were a rich merchant to begin and fell his goods without profit, what would become of trade? Were another to defray the extraordinary expense of some workmen in a hard year, in order to enable them to carry on their industry, without raising their price, what would become of others, who had not the like advantages? Were a man of a large landed effate to distribute his corn-rents at a low price in a year of fcarcity, what would become of the poor farmers? Were people to feed all who would ask charity, what would become of industry? I hese operations of public spirit ought to be left to the public, and all that is required of individuals is, not to endeavour to defeat them.

This is the regular distribution of things, and it is only this which comes under my consideration.

In ill-administered governments I admire as much as any one every act of public spirit, every sentiment of disinterestedness, and nobody can have a higher esteem for every person remarkable for them.

The less attentive any government is to do their duty, the more effential it is that every individual be animated by that spirit, which then languishes in o PRINCIPLES OF

the very part where it ought to flourish with the greatest strength and vigor; and on the other hand, the more public spirit is shown in the administration of public affairs, the less occasion has the state for affistance from individuals.

Now as I suppose my statesman to do his duty in the most minute particulars, so I allow every one of his subjects to follow the dictates of his private interest. All I require is an exact obedience to the laws. This also is the interest of every one; for he who transgresses ought most undoubtedly to be punished: and this is all the public spirit which any perfect government has occasion for.

reminiscraft

CHAP. L

Of the reciprocal Connexions between Trade and Industry.

AM now going to treat of trade and industry, two different subjects, but which are as thoroughly blended together, as those we have discussed in the first book. Similar to these in their mutual operations, they are reciprocally aiding and affisting to each other, and it is by the constant vibration of the balance between them, that both are carried to their height of perfection and resinement.

TRADE is an operation, by which the wealth, or work, either of individuals, or of focieties, may be exchanged, by a fet of men called merchants, for an equivalent, proper for fupplying every want, without any interruption to indulfry, or any check upon confumption.

INDUSTRY is the application to ingenious labor in a freeman, in order to procure, by the means of trade, an equivalent, fit for the supplying every want.

I must observe, that these definitions are only just, relatively to my subject, and to one another, for trade may exist without industry, because things produced partly by nature may be exertised without trade, because a man may be very ingenious in working to supply his own consumption, and where there is no exchange, there can be no trade. Industry likewise is different from labor. Industry, is labor may be forced: the term, must be voluntary; labor may be forced: the

one and the other may produce the same effect, but the political consequences are vastly different.

Industry, therefore, is only applicable to free men; labor may be performed by flaves.

Let me examine this last distinction a little more closely, the better to try whether it be just, and to point out the consequences which result from it.

I have faid, that without the affifiance of one of the three principles of multiplication, to wit, flavery, indpftry, or charity, there was no poffibility of making mankind fubfift, fo as to be ferviceable to one another, in greater numbers than those proportioned to the fpontaneous fruits of the earth. Slavery and induftry are quite compatible with the lellifunature of man, and may therefore be generally effabilithed in any fociety: charity again is a refinement upon humanity, and therefore, I apprehend, it must ever be precarious.

Now take flavery and industry to be equally compatible with great multiplication, but incompatible with one another, without great restrictions laid upon the first. It is a very hard matter to introduce industry into a country where slavery is established; because of the unequal competition between the work of slaves and that of free men. Supposing both equally admitted to market. Here is the reason:

The flaves have all their particular mafters, who can take better care of them, than any flatefman can take of the induftious freemen; because their liberty is an obfacle to his care. The flaves have all their wants fupplied by the mafter, who may keep them within the limits of fobriety. He may either recruit

their numbers from abroad, or take care of the children, just as he finds it his advantage. If the latter fhould prove unprofitable, either the children die for want of care, or by promifcuous living few are born, or by keeping the fexes afunder, they are prevented from breeding at all. A troop of manufacturing flaves, confidered in a political light, will be found all employed, all provided for, and their work, when brought to market by the mafter, may be afforded much cheaper, than the like performed by freemen, who must every one provide for himfelf, and who may perhaps have a separate house, a wife, and children, to maintain, and all this from an industry, which produces no more, nay not fo much, as that of a fingle flave, who has no avocation from labor. Why do large undertakings in the manufacturing way ruin private industry, but by coming nearer to the simplicity of flaves. Could the sugar iflands be cultivated to any advantage by hired labor? were not the expenses of rearing children supposed to be great, would flaves ever be imported? Certainly not: and yet it is still a doubt with me, whether or not a proper regulation for bringing up the children of flaves might not turn this expedient to a better account, than the constant importation of them. But this is foreign to the present purpose. All I intend here to observe is, the consequences of a competition between the work of flaves and of free men : from which competition I infer, that, without judicious regulations, it must be impossible for industry ever to get the better of the disadvantages to which it will necessarily be exposed at first, in a flate where flavery is already introduced.

These regulations ought to prevent the competition between the industrious freemen and the malters of slaves, by appropriating the occupation of each to different objects: to confine flavery, for example, to the country; that is, to set the flaves apart for agriculture, and to exclude them from every other service of work. With such a regulation perhaps industry might succeed. This was not the case of old; industry did not succeed as at present: and to this I attribute the simplicity of those times.

It is not fo difficult to introduce flavery into a flate where liberty is established; because such a revolution might be brought about by force and violence, which make every thing give way; and, for the reasons above-mentioned, I must conclude, that the confequences of fuch a revolution would tend to extinguish, or at least, without the greatest precaution, greatly check the progress of industry: but were such precautions properly taken; were flavery reduced to a temporary and conditional fervice, and put under proper regulations; it might prove, of all others, the most excellent expedient for rendering the lower classes of a people happy and flourishing; and for preventing that vitious procreation, from which the great mifery to which they are exposed at present chiefly proceeds. But as every modification of flavery is quite contrary to the spirit of modern times. I shall carry fuch speculations no farther. Thus much I have thought it necessary to observe . only by the way, for the fake of fome principles which I shall have occasion afterwards to apply to our own economy; for wherever any notable advantage

is found accompanying flavery, it is the duty of a modern flatefman to fall upon a method of profiting by it, without wounding the fipirit of European liberty. And this he may accomplish in a thouland ways, by the aid of good laws; calculated to cut off from the lower classes of a people any interest they can have in involving themselves in want and misery, opening to them at the fame time an easy progress towards prosperity and ease.

Here follows an exposition of the principles, from which I was led to say, in a former chapter, that the failure of the slavish form of feudal government, and the extension thereby given to civil and domestic liberty, were the source from which the whole systems.

tem of modern policy has fprung.

Under the feudal form, the higher claffes were perhaps more free than at prefent, but the lower claffes were either flavés; or under a most fervile dependence, which is entirely the fame thing as to the confequence of interrupting the progress of private indulty.

I cannot pretend to advance, as a confirmation of this declinine, that the eftablishment of slavery in our colonies in America was made with a view to promote agriculture, and to curb manufactures in the new world, because I do not know much of the fentiments of politicians at that times but if it be true, that flavery has the effect of advancing agriculture, and other laborious operations which are of a fimple nature, and at the same time of difficurating invention and ingenuity; and if the mother country has occasion for the produce of the first, in order to Vol. I.

provide or to employ those who are taken up at home in the profecution of the latter; then I must conclude, that slavery has been very luckily, if not politically, established to compass such an end: and therefore, if any colony, where slavery is not common, shall ever begin to rival the industry of the mother-country, a very good way of frustrating the attempt will be, to encourage the introduction of slaves into such colonies without any restrictions, and allow it to work its natural effect.

Having given the definition of trade and industry, as relative to my inquiry, I come now to examine their immediate connexions, the better to cement the subject of this book, with the principles deduced in the former.

In treating of the reciprocal wants of a fociety, and in showing how their being supplied by labor and ingenuity naturally tends to increase population on one hand, and agriculture on the other, the better to simplify our ideas, we supposed the transition to be direct from the manufacturer to the consumer, and both to be members of the same fociety. Matters now become more complex, by the introduction of trade among different nations, which is a method of collecting and distributing the produce of industry, by the interpolition of a third principle. Trade receives from a thousand hands, and distributes to as many.

To ask, whether trade owes its beginning to industry, or industry to trade, is like asking, whether the motion of the heart is owing to the blood, or the motion of the blood to the heart. Both the one and the other, I suppose, are formed by such infensible degrees, that it is impossible to determine where the motion begins. But so soon as the body comes to be perfectly formed, I have little doubt of the heart's being the principle of circulation. Let me apply this to the prefent question.

A man must first exist, before he can feel want; he must want, that is, defire, before he will demand; and he must demand, before he can receive. This is a natural chain, and from it we have concluded in Book I. that population is the cause, and agriculture

the effect.

By a parallel reason it may be alledged, that as wants excite to industry, and are considered as the cause of it; and as the produce of industry cannot be exchanged without trade; fo trade must be an effect of industry. To this I agree: but I must observe, that this exchange does not convey my idea of trade, although I admit that it is the root from which the other fprings; it is the feed, but not the plant; and trade, as we have defined it. conveys another idea. The workman must not be interrupted, in order to feek for an exchange, nor the confumer put to the trouble of finding out the manu-The object of trade therefore is no more than a new want, which calls for a fet of men to fupply it; and trade has a powerful effect in promoting industry, by facilitating the consumption of its produce.

While wants continue fimple and few, a workman finds time enough to distribute all his work: when wants become more multiplied, men must work harder; time becomes precious; hence trade is introduced. They who want to confume, fend the merchant, in a manner, to the workman, for his labor, and do not go themfelves; the workman fells to this interpofed perfon, and does not look out for a confumer. Let me now take a familiar inflance of infant trade, in order to fihow how it grows and refines: this will illustrate what I have been faying.

I walk out of the gates of a city in a morning, and meet with five hundred persons, men and women, every one bringing to market a small parcel of herbs, chickens, eggs, fruit, &c. It occurs to me immediately, that these people must have little to do at home, fince they come to market for fo fmall a value. Some years afterwards, I find nothing but horses, carts, and waggons, carrying the fame provisions. I must then conclude, that either those I met before are no more in the country, but purged off, as being found useless, after a method has been found of collecting all their burdens into a few carts; or that they have found out a more profitable employment than carrving eggs and greens to market. Which ever happens to be the cafe, there will be the introduction of what I call trade; to wit, this collecting of eggs, fruit, fowl, &c. from twenty hands, in order to distribute it to as many more within the walls. The confequence is, that a great deal of labor is faved; that is to fay, the cart gives time to twenty people to labor, if they incline; and when wants increase, they will be ready to supply them.

We cannot therefore fay, that trade will force industry, or that industry will force trade; but we



may fay, that trade will facilitate industry, and that industry will support trade. Both the one and the other however depend upon a third principle; to wir, a taste for superfluity, in those who have an equivalent to give for it. This taste will produce demand, and this again will become the main spring of the whole operation.

C H A P. II.

Of Demand.

THIS is no new fubject; it is only going over what has been treated of very extensively in the first book under another name, and relatively to other circumstances. These ideas were there kept as simple as possible; here they take on a more complex form, and appear in a new dress.

The wants of mankind were faid to promote their multiplication, by augmenting the demand for the food of the free hands, who; by fupplying thole wants, are enabled to offer an equivalent for their food, to the farmers who produced it; and as this way of bartering is a representation of trade in its infancy, it is no wonder that trade, when grown up, flould fill) preferve a refemblance to it.

Demand, confidered as a term appropriated to trade, will now be used in place of wants, the term used in the first book relatively to bartering; we must therefore expect, that the operations of the same principle, under different appellations, will confantly appear fimilar, in every application we can make of it, to different circumflances and combinations.

Whether this term be applied to bartering or to trade, it must conflantly appear reciprocal. If I demand a pair of slices, the shoemake either demands money, or something else for his own use. To prevent therefore the ambiguity of a term, which from the serility of language, is taken in different acceptations, according to the circumstances which are supposed to accompany it, I shall endeavour shortly to analyze it.

1mo. Demand is ever understood to be relative to merchandize A demand for money, except in bills of exchange, is never called demand. When those who have merchandize upon hand, are desirous of converting them into money, they are said to offer to sale, and if, in order to find a buyer, they lower their price, then, in place of saying the demand for money is high, we say the demand for goods is low.

ado. Suppose a ship to arrive at a port loaded with goods, with an intention to purchase others in return, the operation only becomes double. The ship offers to sale, and the demand of the port is said to be high or low, according to the height of the price offered, not according to the quantity demanded, or number of demanders. When all is fold, then the ship becomes demander; and if his demand be proportionally higher than the former, we say upon the whole, that the demand is for the commodities of the port; that is, the port offers, and the ship demands. This I call reciprocal demand.

3tio. Demand is either fimple or compound. Simple, when the demander is but one, compound, when they are more. But this is not fo much relative to persons as to interests. Twenty people demanding from the same determined interest form but a fimple demand; it becomes compound or high, when different interests produce a competition. It may therefore be faid, that when there is no competition among buyers, demand is simple, let the quantity demanded be great or fmall, let the buyers be few or many. When therefore in the contract of barter the demand upon one fide is fimple, upon the other compound, that which is compound is constantly called the demand, the other not.

410. Demand is either great or small: great, when the quantity demanded is great; fmall, when the

quantity demanded is small.

5to. Demand is either high or low: high, when the competition among the buyers is great; low, when the competition among the fellers is great. From these definitions it follows, that the consequence of a great demand, is a great sale; the consequence of a high demand, is a great price. The consequence of a small demand, is a small sale; the consequence of a low demand, is a small price.

610. The nature of demand is to encourage induftry; and when it is regularly made, the effect of it is, that the supply for the most part is found to be in proportion to it, and then the demand is commonly fimple. It becomes compound from other circumstances. As when it is irregular, that is, unexpected, or when the usual supply fails; the consequence of which is, that the provision made for the demand, falling short of the just proportion, occasions a competition among the buyers, and raises the current; that is the ordinary prices. From this it is, that we commonly say, demand railes prices. Prices are high or low according to demand. These expressions are just; because the sterility of language obliges us there to attend to circumstances which are only implied.

Demand is underflood to be high or low', relatively to the common rate of it, or to the competition of buyers, to obtain the provision made for it. When demand is relative to the quantity demanded, it must be called great or small, as has been said.

7mo. Demand has not always the same effect in raifing prices: we must therefore carefully attend to the difference between a demand for things of the first necessity for life, and for things indifferent. also between a demand made by the immediate confumers, and one made by merchants, who buy in order to fell again. In both cases the competition will have different effects, Things of absolute necesfity must be procured, let the price be ever so great: confumers who have no view to profit, but to fatisfy their defires, will enter into a fironger competition than merchants, who are animated by no passion, and who are regulated in what they offer by their prospect of gain. Hence the great difference in the price of grain in different years; hence the uniform flandard of the price of merchandize, in fairs of distribution, such as Frankfort, Beaucaire, &c. hence, also, the advantage which consumers find in making their provision at the same time that merchants make theirs; hence the fudden rife and fall in the price of laboring cattle in country-markets, where every one provides for himfelf.

Let what has been faid fuffice at fetting out: this principle will be much better explained by its application as we advance, than by all the abstract diffinctions I am capable to give of it.

C H A P. III.

Of the first Principles of bartering, and how this grows into Trade,

I MUST now begin by tracing trade to its fource, in order to reduce it to its first principles.

The most simple of all trade, is that which is carried on by bartering the necessary articles of subfistence. If we suppose the earth free to the first possessor, this person who cultivates it will first draw from it his food, and the furplus will be the object of barter: he will give this in exchange to any one who will supply his other wants. This (as has been faid) naturally supposes both a furplus quantity of food produced by labor, and also free hands; for he who makes a trade of agriculture cannot supply himself with all other necessaries, as well as food; and he who makes a trade of supplying the farmer with fuch necessaries, in exchange for his furplus of food, cannot be employed in producing that food. The more the necessities of man increase, cateris paribus, the more free hands are required to supply them; and the more free hands are required, the more furplus food must be produced by additional

labor, to supply their demand.

This is the least complex kind of trade, and may be carried on to a greater or less extent, in different countries, according to the different degrees of the wants to be supplied. In a country where there is no money, nor any thing equivalent to it, I imagine the wants of mankind will be confined to few objects; to wit, the removing the inconveniencies of hunger, thirst, cold, heat, danger, and the like. A free man who by his industry can procure all the comforts of a fimple life, will enjoy his reft, and work no more: And, in general, all increase of work will cease, so soon as the demand for the purpofes mentioned comes to be fatisfied. There is a plain reason for this. When the free hands have procured, by their labor, wherewithal to fupply their wants, their ambition is fatisfied: fo foon as the hufbandmen have produced the necessary furplus for relieving theirs, they work no more. Here then is a natural stop put to industry, consequently to bartering. This, in the first book, we have called the mosal impossibility of augmenting numbers.

The next thing to be examined, is, how bartering grows into trade, properly so called and underslood, according to the definition given of it above; how trade comes to be extended among men; how manufactures, more ornamental than useful, come to be established; and how men come to submit to labor, in order to acquire what is not absolutely

necessary for them.

This, in a free fociety, I take to be chiefly owing to the introduction of money, and a taste for superfluities in those who possess it.

In ancient times, money was not wanting; but the tafle for fuperfluities not being in proportion to it, the specie was locked up. This was the case in Europe four huhdred years ago. A new tase for superfluity has drawn, perhaps, more money into circulation, from our own treasures, than from the mines of the new world. The poor opinion we entertain of the riches of our forefathers, is founded upon the modern way of estimating wealth, by the quantity of coin in circulation, from which we conclude, that the greatest part of the specie now in our lands must have come from America.

It is more, therefore, through the tafle of fuperfluity, than in confequence of the quantity of coin, that trade comes to be established; and it is only in confequence of trade that we see industry carry things in our days to so high a pitch of refinement and delicacy. Let me illustrate this by comparing together the different operations of barter, sale, and commerce.

When reciprocal wants are supplied by barter, there is not the smallest occasion for money: this is the most simple of all combinations.

When wants are multiplied, bartering becomes (for obvious reasons) more difficult; upon this money is introduced. This is the common price of all things: it is a proper equivalent in the hands of those who want, periescily calculated to supply the occasions of those who, by industry, can relieve

them. This operation of buying and felling is a little more complex than the former; but fill we have here no idea of trade, because we have not introduced the merchant, by whose industry it is carried on.

Let this third person be brought into play, and the whole operation becomes clear. What before we called wants, is here reprefented by the confumer; what we called indultry, by the manufacturer; what we called money, by the merchant. The merchant here represents the money, by substituting credit in its place; and as the money was invented to facilitate barter, fo the merchant, with his credit, is a new refinement upon the use of money. This renders it still more effectual in performing the operations of buying and felling. This operation is trade: it relieves both parties of the whole trouble of transportation, and adjusting wants to wants, or wants to money; the merchant represents by turns both the confumer, the manufacturer, and the money. To the confumer he appears as the whole body of manufacturers; to the manufacturer as the whole body of confumers; and to the one and the other class this credit supplies the use of money. This is fufficient at prefent for an illustration. I must now return to the fimple operations of money in the hands of the two contracting parties, the buyer and the feller, in order to flow how men come to fubmit to labor in order to acquire superfluities.

So foon as money is introduced into a country it becomes, as we have faid above, an universal object of want to all the inhabitants. The confequence is, that the free hands of the state, who before

flopt working, because all their wants were provided for, having this new object of ambition before their eyes, endeavour, by refinements upon their labor, to remove the smaller inconveniencies which result from a simplicity of manners. People, I shall suppose who formerly knew but one fort of clothing for all feasions, willingly part with a little money to procure for themselves different forts of appared properly adapted to summer and winter, which the ingenuity of manufacturers, and their desire of getting money, may have suggested to their invention.

I fiall not here purfue the gradual progrefs of induftry, in bringing manufactures to perfection; nor interrupt my fubjed with any further observations upon the advantages refulting to industry, from the eflabilifiment of civil and domefic liberty, but fiall only fuggest, that these refinements seem more generally owing to the industry and invention of the manufactures (who by their ingenuity daily contrive means of fostening or relieving inconveniencies, which mankind feldom perceive to be fuch, till the way of removing them is contrived) than to the taste for luxury in the rich, who, to industge their eafe, engage the poor to become industrious.

Let any man make an experiment of this nature upon himfelf, by entering into the firft flop. He will no where fo quickly diffcover his wants as there. Every thing he fees appears either necessary, or at least highly convenient; and he begins to wonder (especially if he be rich) how he could have been so long without that which the ingenuity of the workman alone had invented, in order that from the

novelty it might excite his defire; for perhaps when it is bought, he will never once think of it more, nor ever apply it to the use for which it at first appeared so necessary.

Here then is a reason why mankind labor though not in want. They become defirous of posselling the very infiruments of luxury, which their avarice or ambition prompted them to invent for the use

of others.

What has been faid represents trade in its infancy, or rather the materials with which that great fabric is built.

. We haveformed an idea of the wants of mankind multiplied even to luxury, and abundantly supplied by the employment of all the free hands set apart for that purpose. But if we suppose the workman himfelf disposing of his work, and purchasing, with it food from the farmer, clothes from the clothier, and in general seeking for the supply of every want from the hands of the person directly employed for the purpose of relieving it; this will not convey an idea of trade, according to our definition.

Trade and commerce are an abbreviation of this long proces; a scheme invented and set on foot by merchants, from a principle of gain, supported and extended among men, from a principle of general utility to every individual, rich or poor; to every fociety, great or small.

Instead of a pin-maker exchanging his pins with fifty different persons, for whose labor he has occasion, he sells all to the merchant for money or for credit; and; as occasion offers, he purchases all his wants, either directly from those who supply them, or from other merchants who deal with manusacturers in the same way his merchant dealt with him.

Another advantage of trade is, that industrious people in one part of the country, may supply customers in another, though distant. They may, establish themselves in the most commodious places for their respective business, and help one another reciprocally, without making the distant parts of the country suffer for want of their labor. They are likewise exposed to no avocation from their work, by seeking for customers.

Trade produces many excellent advantages; it marks out to the manufacturers when their branch is under or overstocked with hands. If it is understocked they will find more demand than they can answer: if it is overstocked, the sale will be slow.

Intelligent men, in every profession, will easily discover when these appearances are accidental, and when they proceed from the real principles of trade; which are here the object of our inquiry.

Posts, and correspondence by letters, are a confection of the confection of the confection of which merchants are regularly informed of every augmentation or diminution of industry in every branch, in every part of the country. From this knowledge they regulate the prices they offer; and as they are many, they serve as a check upon one another, from the principles of competition which we shall hereaster examine.

From the current prices the manufacturers are as well informed as if they kept the correspondence

themselves: the statesman feels perfectly where hands are wanting, and young people deflined to industry, obey, in a manner, the call of the public, and fall naturally in to supply the demand.

Two great affiftances to merchants, especially in the infancy of trade, are public markets for collecting the work of small dealers, and large undertakings in the manufacturing way by private hands. By thele means the merchants come at the knowledge of the quantity of work in the market, as on the other hand the manufacturers learn, by the fale of the goods, the extent of the demand for them. These two things being justly known, the price of goods is easily fixt, as we shall presently see.

Public fales ferve to correct the fmall inconveniencies which proceed from the operations of trade. A fet of manufacturers got all together into one town, and entirely taken up with their industry, are thereby as well informed of the rate of the market as if every one of them carried thither his work, and upon the arrival of the merchant, who readily takes it off their hands, he has not the leaftadvantage over them from his knowledge of the flate of demand. both buys and fells in what is called wholefale (that is by large parcels) and from him retailers purchase, who distribute the goods to every confumer throughout the country. These last buy from wholefale merchants in every branch, that proportion of every kind of merchandize which is fuitable to the demand of their borough; city, or province.

Thus all inconveniencies are prevented, at fome additional cost to the consumer, who, for reasons

we shall afterwards point out, must naturally refmburse the whole expense. The distance of the manufacturer, the observity of his dwelling, the caprice in selling his work, are quite removed; the rettiler has all in his shop, and the public buys at a current price.

C H A P. IV.

How the Prices of Goods are determined by Trade.

In the price of goods, 1 confider two things as really existing, and quite different from one another; to wit, the real value of the commodity, and the profit upon alienation. The intention of this chapter is to establish this distinction, and to show how the operation of trade severally influences the standard of the one and the other; that is to say, how trade has the effect of rendering fixt and determined, two things which would otherwise be quite vague and uncertain.

.1. The first thing to be known of any manufacture when it comes to be fold, is, how much of it a person can perform in a day, a week, a month, according to the nature of the work, which may require more or less time to bring it to perfection. In making such estimates, regard is to be had only to what, upon an average, a workman of the country in general may perform, without supposing him the best or the Vol. I.

worst in his profession; or having any peculiar advanage or disadvantage as to the place where he works.

Hence the reason why some people thrive by their industry, and others not; why some manufactures

flourish in one place and not in another.

II. The fecond thing to be known, is the value of the workman's fubfiltence and necellary expense, both for fupplying his personal wants, and providing the instruments belonging to his profession, which must be taken upon an average as above; except when the nature of the work requires the presence of the workman in the place of consumption; for although some trades, and almost every manusacture, may be carried on in places at a distance, and therefore may fall under one general regulation as to prices, yet others there are which, by their nature, require the presence of the workman in the place of consumption; and in that case the prices must be regulated by circumstances relative to every particular place.

III. The third and laft thing to be known, is the value of the materials, that is the first matter employed by the workman; and if the object of his industry be the manufacture of another, the same process of inquiry must be gone through with regard to the first, as with regard to the second: and thus the most complex manufactures may be at last reduced to the greatest simplicity. I have been more particular in this analysis of manufactures than was absolutely necessary in this place, that I might afterwards with the greater gase point out the methods of diminishing

the prices of them.



These three articles being known, the price of manufacture is determined. It cannot be lower than the amount of all the three, that is, than the real value; whatever it is higher, is the manufacturer's profit. This will ever be in proportion to demand, and therefore will fluctuate according to circumflances.

Hence appears the necessity of a great demand, in order to promote flourishing manufactures.

By the extensive dealings of merchants, and their constant application to the fludy of the balance of work and demand, all the above circumflances are known to them, and are made known to the industrious, who regulate their living and expense according to their certain post. I call it certain, because under these circumflances they seldom overvalue their work, and by not overvaluing it, they are sure of a sale: a proof of this may be had from daily experience.

Employ a workman in a country where there is little trade or induftry, he proportions his price always to the urgency of your want, or your capacity to pay; but feldom to his own labor. Employ another in a country of trade, he will not impose upon you, unless perhaps you be a stranger, which suppose your being ignorant of the value; but employ the same workman in a work not usual in the country, consequently not demanded, consequently not regulated as to the value, he will proportion his price as in the first supposition.

We may therefore conclude from what has been faid, that in a country where trade is established, mafactures must flourish, from the ready sale, the regulated price of work, and certain profit resulting from industry. Let us next inquire into the confequences of such a situation.

CHAP. V.

How foreign Trade opens to an induffrious People, and the consequences of it to the Merchants who set it on foot.

THE first consequence of the situation described in the preceding chapter, is, that wants are easily supplied, for the adequate value of the thing wanted.

The next confequence is, the opening of foreign trade under its two denominations of paffive and aclive. Strangers and people of diflant countries finding the difficulty of having their wants fupplied at home, and the cafe of having them fupplied from this country, immediately have recourfe to it. This is paffive trade. The aclive is when merchants, who have executed this plan at home with funcefs, begin to transport the labor of their country-men into other regions, which either produce, or are capable of producing fuch articles of confumption, proper to be manufactured, as are most demanded at home? and confequently will meet with the readief sile, and fetch the largest profits.

Here then is the opening of foreign trade, under its two denominations of active and passive: but as our present point of view is the consequences of this revolution to the merchants, we shall take no farther notice, in this place, of that division: it will naturally come in afterwards.

What then are the consequences of this new commerce to our merchants, who have left their homes in quest of gain abroad?

The first is, that arriving in any new country, they find themselves in the same situation, with regard to the inhabitants, as the workman in the country of ne trade, with regard to those who employed him; that is, they proportion the price of their goods to the eagerness of acquiring, or the capacity of paying, in the inhabitants, but never to their real value.

The first profits then, upon this trade, must be very considerable; and the demand from such a country will be high or low, great or small, according to the spirit, not the real wants of the people: for these in all countries, as has been said, must first be supplied by the inhabitants themselves, before they cease to labor.

If the people of this not-trading country (as we shall now call it) be abundantly furnished with commodities useful to the traders, hey will easily part with them, at first, for the instruments of luxury and esse; but the great profit of the traders will insensibly increase the demand for the productions of their new correspondents; this will have the effect of producing a competition between themselves, and thereby of throwing the demand on their side, from the principles I shall afterwards explain. This is perpetually a disdavantage in traffic: the most unpolithed nations in the world quickly perceive the effects of

it; and are taught to profit of the discovery, in spite of the address of those who are the most expert in commerce.

The traders will, therefore, be very fond of falling upon every method and contrivance to inspire this people with a tafte of refinement and delicacy. Abundance of fine prefents, confifing of every inftrument of luxury and fuperfluity, the best adapted to the genius of the people, will be given to the prince and leading men among them. Workmen will even be employed at home to fludy the tafte of the strangers, and to captivate their defires by every possible means. The more eager they are of presents. the more lavish the traders will be in bestowing and diversifying them. It is an animal put up to fatten, the more he eats the fooner he is fit for flaughter. When their tafte for superfluity is fully formed, when the relish for their former simplicity is sophisticated. poisoned, and obliterated, then they are furely in the fetters of the traders, and the deeper they go, the less possibility there is of their getting out. The prefents then will die away, having ferved their purpofe: and if afterwards they are found to be continued, it will probably be to support the competition against other nations, who will incline to share of the profits.

If, on the contrary, this not-trading nation does not abound with commodities ufful to the traders, thefe will make little account of trading with them, whatever their turn may be; but if we fuppose this country inhabited by a laborious people, who, having taken a taste for refinement from the traders, apply themselves to agriculture, in order to produce

articles of fubfiflence, they will folicit the merchants to give them part of their manufactures in exchange for thofe; and this trade will undoubtedly have the effect of multiplying numbers in the trading nation. But if food cannot be furniflied, nor any other branch of production found out to support the correspondence, the talk for refinement will soon die away, and trade will stop in this quarter.

Had it not been for the furs in those countries adjacent to Hudson's Bay, and in Canada, the Europeans never would have thought of supplying inftruments of luxury to those nations; and if the inhabitants of those regions had not taken a taste for the instruments of luxury furnished to them by the Europeans, they never would have become so indefatigable nor fo dexterous hunters. At the fame time we are not to suppose, that ever these Americans would have come to Europe in quest of our manufactures. It is therefore owing to our merchants, that these nations are become in any degree fond of refinement; and this tafte, in all probability, will not foon exceed the proportion of the productions of their country. From these beginnings of foreign trade it is easy to trace its increase.

One flep towards this, is the eftablishing correspondences in foreign countries; and these are more or less necessary in proportion as the country where they are established is more or less polished or acquainted with trade. They supply the want of posts, and point out to the merchants what proportion the productions of the country bear to the demand of the inhabitants for manufactures. This communicates

an idea of commerce to the not-trading nation, and they infenfibly begin to fix a determined value upon their own productions, which perhaps bore no determined value at all before.

Let me trace a little the progress of this refinement in the favages, in order to flow how it has the effect of throwing the demand upon the traders, and of creating a competition among them, for the productions of the new country.

Experience flows, that in a new difcovered country, merchants conflantly find fome article or other of its produţtions, which turns out to a great account in commerce; and we fee that the longer finch a trade fubfifts, and the more the inhabitants take a taffe for European manufactures, the more their own productions rife in their value, and the, lefs profit is made by trading with them, even in cafes where the trade is carried on by companies; which is a very wife inflitution for one reafon, that it cuts off a competition between our merchants.

This we shall show, in its proper place, to be the best means of keeping prices low in favor of the nation; however it may work a contrary effect with respect to individuals who must buy from these monopolies.

When companies are not established, and when trade is open, our merchants, by their eagerness to profit of the new trade, betray the secrets of it, they enter into competition for the purchase of the foreign produce, and this raises prices and favors the commerce of the most ignorant savages.

Some account for this in a different manner.

They alledge that it is not this competition which raifes prices; because there is also a competition among the savages as to which of them shall get the merchandize; and this may be sufficient to counterbalance the other, and in proportion as the quantity of goods demanded by the savages, as an exchange for the produce of their country, becomes greater, a less quantity of this produce must be given for every parcel of the goods.

To this I answer, That I cannot admit this apparent reason to be consistent with the principles of trade,

however ingenious the conceit may be.

The merchant conflantly confiders his own profits in parting with his goods, and is not influenced by the reasons of expediency, which the savages may find, to offer him less than formerly; for were this principle in proportion admitted generally, the price of merchandize would always be at the difcretion of the buyers.

The objection here stated is abundantly plain; but it must be resolved in a very different manner. Here are two solutions:

1. Prices, I have faid, are made to rife, according as demand is high, not according as it is great. Now, in the objection, it is faid, that, in proportion as the demand is great, a lefs proportion of the equivalent must go to every parcel of the merchandize; which I apprehend to be falle: and this shows the necessity of making a distinction between the high and the great demand, which things are different in trade, and communicate quite different ideas.

2. In all trade there is an exchange, and in all ex-

exchange, we have faid, there is a reciprocal demand implied: it must therefore be exactly inquired into, on which hand the competition between the demanders is found; that is to fay, on which hand it is flronges; according to the distinction in the second chapter.

If the inhabitants of the country be in competition for the manufactures, goods will rife in their price most undoubtedly, let the quantity of the produce they have to offer be large or small; but so soon as these prices rise above the faculties, or defire of buying, in certain individuals, their demand will ftop, and their equivalent will be prevented from coming into commerce. This will disappoint the traders; and therefore, as their gains are supposed to be great, either a competition will take place among themfelves, who shall carry off the quantity remaining, fuppoling them to have separate interests; or, if they are united, they may, from a view of expediency, voluntarily fink their price, in order to bring it within the compass of the faculties, or intention, to buy in those who are still possessed of a portion of what they want.

It is from the effects of competition among fellers that I apprehend prices are brought down, not from any imaginary proportion of quantity to quantity in the market. But of this more afterwards, in its proper place.

So foon as the price of manufactures is brought as low as possible, in the new nation; if the surplus of their commodities does not suffice to purchase a quantity of manufactures proportioned to their wants, this people must begin to labor: for labor is the necessary consequence of want, real or imaginary; and by labor it will be supplied.

When this comes to be the case, we immediately find two trading nations in place of one; the balance of which trade will always be in favor of the most industrious and frugal; as shall be fully explained in another place.

`Let me now direct my inquiry more particularly towards the confequences of this new revolution produced by commerce, relative to the not-trading nation, in order to show the effect of a passive foreign trade. I shall spare no pains in illustrating, upon every occasion, as I go along the fundamental principles of commerce, demand, and competition, even perhaps at the expense of appearing tiresome to some of my readers.

C H A P. VI.

Confequences of the introduction of a paffive foreign Trade among a People who live in Simplicity and Idlenefs.

WE now suppose the arrival of traders, all in one interest, with instruments of luxury and refinement at a port in a country of great simplicity of manners, abundantly provided by nature with great advantages for commerce, and peopled by a nation capable of adopting a taste for superstitutes. The first thing the merchants do, is to expose their goods, and point out the advantages of many things,

goots, and point out the advantages of many things, either agreeable or ufeful to mankind in general, fuch as wines, fpirits, inftruments of agriculture, arms, and ammunition for hunting, nests for filhing, manufactures for clothing, and the like. The advantages of these are presently perceived, and such com-

modities are eagerly fought after.

The natives on their fide produce what they moft effects, generally fomething fuperfluous or ornarmental. The traders, after examining all circumstances, determine the object of their demand, giving the leaft quantity possible in return for this fuperfluity, in order to impress the inhabitants with a high notion of the value of their own commodities; but as this parsimony may do more hurt than good to their interfet, they are very generous in making presents, from the principles mentioned above.

When the exchange is completed, and the traders depart, regret is commonly mutual; the one and the other are forry that the superfluities of the country fall short. A return is promifed by the traders, and assurances are given by the natives, of a better pro-

vision another time.

What are the first consequences of this revolution? It is not evident, that, in order to supply an equivalent for this new want, more hands must be set to work than formerly. And it is evident also, that this augmentation of industry will not essentially increase numbers; as was supposed to be the effect of it through the whole train of our ressoning in the first book. Why? Because there the produce of the

industry was supposed to be consumed at home; and here it is intended to be exported. But if we can find out any additional consumption at home even implied by this new trade, I think it will have the effect of augmenting numbers. An example will make this plain.

Let me suppose the superfluity of this country to be the skins of wild beasts, not proper for food; the manufacture fought for, brandy. The brandy is fold for turs. He who has surs, or he who can spare time to hunt for them, will drink brandy in proportion: but leannot find out any reason to conclude from this simple operation, that one man more in the country must necessarily be fed, (for I have taken care to suppose, that the slesh of the animals is not proper for food) or that any augmentation of agriculture must of consequence ensue from this new traffic.

But let me throw in a circumstance which may imply an additional consumption at home, and then examine the consequences.

A poor creature, who has no equivalent to offer for food, who is miferable, and ready to perifik for want of fubfiftence, goes a-hunting, and kills a wolf; he comes to a farmer with the fkin, and fays; You are well fed, but you have no brandy; if you will give mealoaf, I will give you this fkin, which the frangers are fo fond of, and they will give you brandy. But, fays the farmer, I have no more bread than what is fufficient for my own family As for that, replies the other, I will come and dig in your ground, and you and I will fettle our accounts

as to the fmall quantity I defire of you. The bargain is made; the poor fellow gets his loaf, and lives at leaft, perhaps he marries, and the farmer gets a dram. But had it not been for this dram, (that is, this new want) which was purchafed by the industry of this poor fellow, by what argument could he have induced the farmer, to part with a loaf.

I here exclude the fentiment of charity. This alone, as I have often observed, is a principle of multiplication, and fift was admitted here, it would ruin all my supposition; but as true it is, on the other hand, that could the poor fellow have got bread by begging, he would not probably have gone a-hunting.

Here then it appears, that the very dawning of rade, in the most unpolished countries, implies a multiplication. This is enough to point out the first step, and to connect the subject of our present inquiries with what has been already discussed in rela-

tion to other circumstances. I proceed.

So foon as all the furs are disposed of, and a taste for superfluity introduced, both the traders and the natives will be equally interested in the advancement of industry in this country. Many new objects of profit for the first will be discovered, which the proper employment of the inhabitants, in reaping the natural advantages of their foil and climate, will make effectual. The traders will therefore endeavour to set on foot many branches of industry among the savages, and the allurements of brandy, arms, and clothing, will animate these in the pursuit of them. Let me here digress for a few lines.

If we suppose flavery to be established in this country, then all the slaves will be set to work, in order to provide furs and other things demanded by the traders, that the masters may thereby be enabled to indulge themselves in the superfluities brought to them by the merchants. When liberty is the system, every one, according to his disposition, becomes industrious, in order to procure such enjoyments for himself.

In the first supposition, it is the head of the master which conducts the labor of the flave, and turns it towards ingenuity: in the fecond, every head is at work, and every hand is improving in dexterity. Where hands therefore are principally necessary, the flaves have the advantage; where heads are principally necessary, the advantage lies in favor of the free. Set a man to labor at fo much a day, he will go on at a regular rate, and never feek to improve his method: let him be hired by the piece, he will find a thousand expedients to extend his industry. This is exactly the difference between the flave and the free man. From this I account for the difference between the progress of industry in ancient and modern times. Why was a peculium given to flaves, but to engage them to become dexterous? Had there been no peculium and no libertini, or free men, who had been trained to labor, there would have been little more industry any where, than there was in the republic of Lycurgus, where, I apprehend, neither the one or the other was to be found. I return.

When once this revolution is brought about; when those who formerly lived in simplicity become

induftions; matters pinton a new face. Is not this operation quite fimilar to that reprefented in the fifth chapter of the first book? There I found the greateft difficulty, in flowing how the mutual operations of fupplying food and other wants could have the effect of promoting population and agriculture, among a people who were fupposed to have no idea of the fystem proposed to be put in execution. Here the plan appears similiar and easy. The difference between them seems to resemble that of a child's learning a language by grammar, or learning it by the ear in the country where it is spoken. In the first case, many throw the book aside, but in the other none ever fail of finces.

I have faid, that matters put on a new face; that is to fay, we now find two trading nations inflead of one, with this difference, however, that as hitherto we have fupposed the merchants all in one interest, the compound demand, that is, the competition of the buyers, has been, and must fill continue on the fide of the natives. This is a great prejudice to their interest, but as it is not supposed fussicient to check their industry, nor to restrain their consumption of the manufactures, let me here examine a little more particularly the consequences of the principle of demand in such a situation; for although I allow, that it can never change sides, yet it may admit of different modifications, and produce different effects, as we shall presently perceive.

The merchants we suppose all in one interest, consequently there can be no competition among them; consequently no check can be put upon their raising

railing their prices, as long as the prices they demand are complied with. So foon as they are raifed to the full extent of the abilities of the natives, or of their inclination to buy, the merchants have the choice of three things, which are all perfectly in their option, and the preference to be given to the one or the other depends entirely upon themfelves, and upon the circumflances 1 am going to point out.

First, they may support the high demand; that is, not lower their price; which will preferve a high estimation of the manufactures in the opinion of the inhabitants, and render the profits upon their trade the greatest possible. This part they may possibly take, if they perceive the natives doubling their diligence, in order to become able, in time, to purchase considerable cargoes at a high value; from which supposition is implied a strong disposition in the people to become luxurious, fince nothing but want of ability prevents them from complying with the highest demand: but still another circumstance must concur, to engage the merchants not to lower their price. The great proportion of the goods they feek for, in return, must be found in the hands of a few. This will be the cafe if flavery be established; for then there must be many poor, and few rich: and they are commonly the rich confumers who proportion the price they offer, rather to their defires, than to the value of the thing.

The fecond thing which may be done is, to open the door to a great demand; that is, to lower their prices. This will fink the value of the manufactures in the opinion of the inhabitants, and render profits

VOL. L

less in proportion, although indeed, upon the voyage, the profits may be greater.

This part they will take, if they perceive the inhabitants do not incline to confume great quantities of the merchandize at a high value, either from want of abilities or inclination; and allo, if the profits upon the trade depend upon a large confumption, as is the cafe in merchandize of a low value, and fuited chiefly to the occasions of the lower fort. Such motives of expediency will be sufficient to make them negled: a high demand, and prefer a great one; and the more, when there is a likelihood that the confumption of low-priced goods in the beginning may beget a taste for others of a higher value, and thus extend in general the taste of superfluity.

A third part to be taken, is the leaft politic, andperhaps the most familiar. It is to profit by the competition between the buyers, and encourage the rising of demand as long as possible; when this comes to a flop, to make a kind of audition, by first bringing down the prices to the level of the highest bidders, and so to defected by degrees, in proportion as demand finks. Thus we may say with propriety, according to our definitions of demand, that it commonly becomes great, in proportion as prices sink. By this operation, the traders will profit as much as possible, and fell off as much of their goods as the profits will permit.

I say, this plan, in a new discovered country, is not politic, as it both discovers a covetousness and a want of faith in the merchants, and also throws open the secrets of their trade to those who ought to be kept ignorant of them.

CHAP. VI. POLITICAL ECONOMY.

Let me next suppose, that the large profits of our merchants shall be discovered by others, who arrive at the same ports in a separate interest, and who enter into no combination which might prevent the natural effects of competition.

Let the flate of demand among the native's be fuppofed the lame as formerly, both as to height and greating's, in confequence of the operation of the different principles, which might have induced our merchants to follow one or other of the plans we have been deferibing; we must however fill imppofe, that they have been careful to preferve confiderable

profits upon every branch.

If we suppose the inhabitants to have increased in numbers, we lith, and tafte for superfluity, since the last voyage, demand will be found rather on the rising hand. Upon the arrival of the merchants in competition with the former, both will offer to sale; but if both stand to the same prices, it is very natural to suppose, that the former dealers will obtain a preference as; exceris parishes, it is always an advantage to know and to be known. The last comers, therefore, have no other way left to counterbalance this advantage, but to lower their prices.

This is a new phenomenon: here the fall of prices is not voluntary as formerly; not contented to from expediency; not owing to a failure of demand, but to the influence of a new principle of commerce, to wit, a double competition. This I shall now exa-

mine with all the care I am capable of.

C H A P. VII.

Of double Competition.

WHEN competition is much stronger on one fide of the contract than on the other, I call it simple, and then it is a term synonymous with what I have called compound demand. This is the species of competition which is implied in the term slips demand, or when it is faid, that demand raises prices.

Double competition is, when, in a certain degree, it takes place on both fides of the contract at once, or vibrates alternately from one to the other. This is what reftrains prices to the adequate value of the merchandize.

I frankly confest I feel a great want of language to express my ideas, and it is for this reason I employ so many examples, the better to communicate certain combinations of them, which otherwise would be inextricable.

The great difficulty is to diffinguish clearly between the principles of demand, and those of competition: here then follows the principal difference between the two, relatively to the effects they produce severally in the mercantile contract of buying and felling, which I here express shortly by the word contract.

Simple demand is what brings the quantity of a commodity to market. Many demand, who do not buy; many offer, who do not fell. This demand is called great or finall; it is faid to increase, to augment,

to fwell; and is expressed by these and other synonymous terms, which mark an augmentation or diminution of quantity. In this species, two people never demand the same thing, but a part of the same thing, or things quite alike.

Compound demand is the principle which raises prices, and never can make them link; because in this case more than one demands the very same thing. It is solely applicable to the buyers, in relation to the price they offer. This demand is called high or low, and is said to rise, to full, to mount, to fink, and is expressed by these and other synonymous terms.

Simple competition, when between buyers, is the fame as compound or high demand, but differs from it in 10 far, as this may equally take place among fellers, which compound demand cannot, and then it works a contraryedied: it makes prices fink, and is fynonynous with low demand: it is this competition which overturns the balance of work and demand; of which afterwards.

Double competition is what is underflood to take place in almost every operation of trade; it is this which prevents the excessive rise of prices; it is this which prevents their excessive fall. While double competition prevails, the balance is perfect, trade and industry flourish.

The capital diftinction, therefore, between the terms demand and competition is, that demand is confantly relative to the buyers, and when money is not the price, as in barter, then it is relative to that fide upon which the greatest competition is found.

We therefore Jay, with regard to prices, demand is high or low. With regard to the quantity of merchandize, demand is great or fmall. With regard to competition, it is always called great or fmall, firong or weak.

Competition, I have faid, is, with equal propriety, applicable to both parties in the contract. A competition among buyers is a proper exprefilor; a competition among fellers, who have the merchandize, is fully as eafily underflood, though it be not quite fo firking, for reasons which an example will make plain.

You come to a fair, where you find a great variety of every kind of merchandize, in the pofleffion of different merchants. Thefe, by offering their goods to fale, conflittue a tacit competition; every one of them wishes to fell in preferences another, and at the same time with the best advantage to himfeli.

The buyers begin, by cheapening at every flop. The first price asked marks the covetousness of the feller; the first price offered, the avarie of the buyer. From this operation, I say, competition begins to work its essed on both sides, and so becomes double. The principles which influence this operation are now to be deduced.

It is impossible to suppose the same degree of eagerness, either to buy or to sell, among several merchants; because the degree of eagerness I take to be exactly in proportion to their view of profit; and as these must necessarily be influenced and regulated by different circumstances, that buyer, who has the best prospect of selling again with profit, obliges him. whose prospect is not so good, to content himself with less; and that seller, who has bought to the best advantage, obliges him, who has paid dearer for the merchandize, to moderate his desire of gain.

It is from these principles, that competition among buyers and fellers must take place. This is what confines the fluctuation of prices within limits which are compatible with the reasonable profits of both buyers and fellers; for, as has been faid, in treating of trade, we must constantly suppose the whole operation of buying and felling to be performed by merchants; the buyer cannot be supposed to give so high a price as that which he expects to receive, when he distributes to the consumers, nor can the seller be supposed to accept of a lower than that which he paid to the manufacturer. This competition is properly called double, because of the difficulty to determine upon which fide it flands; the fame merchant may have it in his favor upon certain articles, and against him upon others; it is continually in vibration, and the arrival of every post may less or more pull down the heavy scale.

In every transaction between merchants, the profit resulting from the fale must be exactly distinguished from the value of the merchandize. The first mag vary, the last never can. It is this profit alone which can be influenced by competition; and it is for that reason we find such uniformity every where in the prices of goods of the same quality.

The competition between fellers does not appear fo striking, as that between buyers; because he who offers to fale, appears only passive in the first operation; whereas the buyers prefent themfelves one after another; they make a demand, and when the merchandize is refused to one at a certain price, a fecond either offers more, or does not offer at all: but so foon as another seller finds his account in accepting the price the first had resured, then the first enters into competition, providing his profits will admit his lowering the first price, and thus competition takes place among the sellers, until the profits upon their trade prevent prices from falling lower.

In all markets, I have faid, this competition is varying, though infenfibly, on many occasions; but in others, the vibrations are very perceptible. Sometimes it is found strongest on the fide of the buyers, and in proportion as this grows, the competition between the fellers diminishes. When the competition between the former has raifed prices to a certain flandard, it comes to a stop; then the competition changes fides, and takes place among the fellers, eager to profit of the highest price. This makes prices fall, and according as they fall, the competition among the buyers diminishes. They still wait for the lowest period. At last it comes; and then perhaps some new circumftance, by giving the balance a kick, difappoints their hopes. If therefore it ever happens, that there is but one interest upon one side of the contract, as in the example in the former chapter, where we fupposed the sellers united, you perceive, that the rife of the price, occasioned by the competition of the buyers, and even its coming to a flop, could not possibly have the effect of producing any competition on the other fide; and therefore, if prices come

afterwards to fink, the fall must have proceeded from the prudential considerations of adapting the price to the faculties of those, who, from the height of it, had withdrawn their demand.

From these principles of competition, the forestalling of markets is made a crime, because it diminishes the competition which ought to take place between different people, who have the fame merchandize to offer to fale. The forestaller buys all up, with an intention to fell with more profit, as he has by that means taken other competitors out of the way, and appears with a fingle interest on one fide of the contract, in the face of many competitors on the other. This person is punished by the state, because he has prevented the price of the merchandize from. becoming juffly proportioned to the real value; he has robbed the public, and enriched himfelf; and in the punishment, he makes restitution. Here occur two questions to be refolved, for the fake of illustration.

Can competition among buyers possibly take place, when the provision made is more than sufficient to supply the quantity demanded? On the other hand, can competition take place among the sellers, when the quantity demanded exceeds the total provision made for it?

I think it may in both cases; because in the one and the other, there is a competition implied on one side of the contrast, and the very nature of this competition implies a possibility of its coming on the other, provided separate interests be found upon both sides. But to be more particular.

- 1. Experience shows, that however justly the proportion between the demand and the supply may be determined in fast, it is still next to impossible to discover it exactly, and therefore buyers can only regulate the prices they offer, by what they may reasonably expect to sell for again. The sellers, on the other hand, can only regulate the prices they expect, by what the merchandize has cost them when brought to market. We have already shown, how, under such circumstances, the several interests of individuals affect each other, and make the balance vibrate.
- 2. The proportion between the supply and the demand is seldom other than relative among merchants, who are supposed to buy and sell, not from necessity, but from a view to profit. What I mean by relative is, that their demand is great or small, according to prices: there may be a great demand for grain at 35 shillings for quarter, and no demand at all for it at 40 shillings; I say, among merchants.
 - Here I must observe, how essential it is, to attend to the smallest circumstance in matters of this kind. The circumstance I here have in my eye, is the difference I sind in the essential of competition, when it takes place purely among merchants on both sides of the contract, and when it happens, that either the consumers mingle themselves with the merchant-buyers, or the manufacturers, that is, the furnishers, mingle themselves with the merchant sellers. This combination I shall illustrate, by the follotion of another questions.

. In any Great

and then conclude my chapter with a few reflections upon the whole

Can there be no case formed, where the competition upon one fide may subsist, without a possibility of its taking place on the other, although there should be separate interests upon both?

I answer. The case is hardly supposable among merchants, who buy and fell with a view to profit; but it is absolutely supposable, and that is all, when the direct consumers are the buyers; when the circumsances of one of the parties are perfectly known; and when the competition is so strong upon one fide, as to prevent a possibility of its becoming double, before the whole provision is fold off, or the demand satisfied. Let me have recourse to examples.

Grain arriving in a fmall quantity, at a port where the inhabitants are flarving, produces fo great a competition among the confumers, who are the buyers, that their necessity becomes evident; all the grain is generally bought up before prices can rife fo high at to come to a ftop; because nothing but want of money, that is, an impossibility of complying with the prices demanded by the merchants, can restrain them: but if you suppose even here, that prices come naturally to a ftop; or that, after some time, they fall lower, from prudential confiderations, then there is a poslibility of a competition taking place among the fellers; from the principles above deduced. If, on the contrary, the stop is not natural, but occasioned by the interpolition of the magistrate, from humanity, or

the like, there will be no competition, because then the principles of commerce are suspended; the sellers are reftrained on one side, and they restrain the buyers on the other. Or rather, indeed, it is the magistrate, or compassion, who in a manmer sixes the price, and performs the office of both buyer and seller.

A better example fill may be found, in a competition among fellers; where it may be fo ftrong, as to render a commodify in a manner of no value at all, as in the cafe of an uncommon and unexpected draught of fish, in a place of small confumption, when no preparations have been made for falting them. There can be then no competition among the buyers; because the market cannot last, and they find themselves entirely malters, to give what price they please, being sure the sellers must accept of it, or lose their merchandize. In the first example, humanity commonly slops the activity of the principle of competition; in the other it is stopt by a certain degree of fair-dealing, which forbids the accepting of a merchandize for nothing.

In proportion therefore as the rifing of prices can flop demand, or the finking of prices can increase it, in the same proportion will competition prevent either the rife or the fall from being carried beyond a certain length: and if such a case can be put, where the rifing of prices cannot stop demand, nor the lowering of prices augmentit, in such cases double competition has no effect; because these circumstances unite the most separate interests of buyers and fellers in the mercantile contract, and when upon

one fide there is no feparate interest, there can then be no competition.

From what has been faid, we may form a judgment of the various degrees of competition. A book not worth a shilling, a fish of a few pounds weight, are often fold for confiderable fums. The buyers here are not merchants. When an ambaffador leaves a court in a hurry, things are fold for less than the half of their value: he is no merchant, and his fituation is known. When, at a public market, there are found confumers, who make their provision; or manufacturers, who dispole of their goods for prefent sublistence: the merchants, who are respectively upon the opposite side of the contract to thefe, profit of their competition; and those who are respectively upon the same side with them, stand by with patience, until they have finished their bufiness. Then matters come to be carried on between merchant and merchant, and then, I allow, that profits may rife and fall, in the proportion of quantity to demand; that is to fay, if the provision is less than the demand, the competition among the demanders, or the rife of the price, will be in the compound proportion of the falling short of the commodity, and of the prospect of selling again with profit. It is this combination which regulates the competition, and keeps it within bounds. It can affect but the profits upon the transaction; the intrinfic value of the commodity flands immoveable: nothing is ever fold below the real value; nothing is ever bought for more than it may probably bring. I mean in general. Whereas fo foon as confumers

and needy manufacturers mingle in the operation. all proportion is loft. The competition between them is too ftrong for the merchants; the balance vibrates by jerks. In fuch markets merchants feldom appear: the principal objects there, are the fruits and productions of the earth, and articles of the first necesfity for life, not manufactures strictly fo called. A poor fellow often fells, to purchase bread to eat; not to pay what he did eat, while he was employed in the work he disposes of. The consumer often measures the value of what he is about to purchase. by the weight of his purfe, and his defire to confume.

As these distinctions cannot be conveyed in the terms by which we are obliged to express them. and as they must frequently be implied, in treating of matters relating to trade and industry, I thought the best way was, to clear up my own ideas concerning them, and to lay them in order before my reader. before I entered farther into my fubicct.

All difference of opinion upon matters of this nature proceeds, as I believe, from our language being inadequate to express our ideas, from our inattention, in using terms which appear fynonymous, and from our natural propenfity to include, under general rules, things which, upon fome occalions, common reason requires to be set afunder.

C H A P. VIII.

Of what is called Expense, Profit, and Loss.

As we have been employed in explaining of terms, it will not be amiss to say a word concerning those which stand in the title of this chapter.

The term expense, when simply expressed, without any particular relation, is always understood to be relative to money. This kind I distinguish under the three heads, of private, public, and national.

- 1. Private expense is, what a private person, or private society, lays out, either to provide articles of consumption, or something more permanent, which may beconducive to their ease, convenience, or advantage. Thus we say, a large domessic expense, relative to one who spends a great income. We say, a merchant has been at great expense for magazines, for living, for clerks, &c. but never that he has been at any in buying goods. In the same way a manusacturer may expend for building, machines, horse, and carriages, but never for the matter he manufactures. When a thing is bought, in order to be fold again, the sum employed is called money advanced, when it is bought not to be fold, it may be said to be expended.
- 2. Public expenses, the employment of that money, which has been contributed by individuals, for the current fervice of the state. The contribution, or gathering it together, represents the effects of many articles of private expense; the laying it out when collected, is public expense.

3. National expense, is what is expended out of the country: this is what diminifles national wealth. The principal diffinction to be here attended to, is between public expense, or the laying out of public money, and national expense, which is the alienating the nation swealth in favor of strangers. Thus the greatest public expense imaginable, may be no national expense; because the money may remain at home. On the other hand, the smallest public, or even private expense, may be a national expense; because the money may go abroad.

Profit, and lof, 1 divide into positive, relative, and compound. Positive profit; implies no lofs to any body; it results from an augmentation of labor, industry, or ingenuity, and has the essential free of the line.

or augmenting the public good.

Positive loss, implies no profit to any body; it is what results from the cestation of the former, or of the effects resulting from it, and may be faid to diminish the public good.

Relative profit, is what implies a loss to some body if marks a vibration of the balance of wealth between parties, but implies no addition to the general stock.

Relative loss, is what, on the contrary, implies a profit to fome body; it also marks a vibration of the balance, but takes nothing from the general flock.

The compound is easily understood; it is that species of profit and loss which is partly relative, and partly positive. I call it compound, because both kinds may substitute inseparably in the same transaction.

CHAP.

C H A P. IX.

The general confequences refulling to a trading Nation, upon the opening of an active foreign Commerce.

DID f not intend to confine myself to very general topics in this chapter, I might in a manner exhauft the whole subject of modern economy under this title; for I apprehend that the whole system of modern politics is sounded upon the basis of an active foreign trade.

A nation which remains pallive in her commerce, is at the mercy of those who are active, and must be greatly favored, indeed, by natural advantages, or by a constant flux of gold and filver from her mines, to be able to support a correspondence, not entirely hurtful to the augmentation of her wealth.

These things shall be more enlarged upon as we go along: the point in hand, is, to consider the consequences of this trade, relatively to those who are the

actors in the operation.

When I look upon the wide field which here opens to my view, I am perplexed with too great a variety of objects. In one part, I fee a decent and comely beginning of industry; wealth flowing gently in, to recompense ingenuity; numbers both augmenting, and every one becoming daily more useful to another; agriculture proportionally extending itself; no violent revolutions; no exorbitant profits; no infolence among the rich; no excessive mittery among the poor; multitudes employed in producing; great Vor. I.

economy upon confumption; and all the inftruments of luxury, daily produced by the hands of the diligent, going out of the country for the fervice of strangers; not remaining at home for the gratification of fenfuality. At last the augmentations come infenfibly to a stop. Then these rivers of wealth, which were in brifk circulation through the whole world. and which returned to this trading nation as blood returns to the heart, only to be thrown out again by new pulfations, begin to be obstructed in their course; and flowing abroad more flowly than before, come to form stagnations at home. These, impatient of restraint, soon burst out into domestic circulation, Upon this cities swell in magnificence of buildings; the face of the country is adorned with palaces, and becomes covered with groves : luxury shines triumphant in every part; inequality becomes more firiking to the eye; and want and mifery appear more deformed, from the contrast: even fortune grows more whimfical in her inconftancy; the beggar of the other day, now rides in his coach; and he who was born in a bed of flate, is feen to die in a gaol, or in an alms-house. Such are the effects of great domestic circulation.

The flatefman looks about with amazement; he, who was wont to confider himfelf as the first man in the society in every respect, percives himfelf, perhaps, eclipsed by the lustre of private wealth, which avoids his grass when he attempts to seize it. This makes his government more complex and more difficult to be carried on; he must now avail himself of art and address as well as of power and force. By

3 (1 (10 × 1)

the help of cajoling and intrigues, he gets a little into debt; this lays a foundation for public credit, which, growing by degrees, and in its progress assuming many new forms, becomes, from the most tender beginnings, a most formidable monster, firiking terror into those who cherished it in its infancy. Upon this, as upon a triumphant war-horfe, the statesman gets a-stride, he then appears formia dable a-new, his head turns giddy; he is choked with the dust he has raised; and at the moment he is ready to fall, to his utter aftonishment and surprise. he finds a strong monied interest, of his own creating, which, instead of swallowing him up as he apprehended, flies to his support. Through this he gets the better of all opposition, he establishes taxes, multiplies them, mortgages his fund of subfistence, either becomes a bankrupt, and rifes again from his ashes; or if he be less audacious, he stands trembling and tottering for a while on the brink of the political precipice. From one or the other of these perilous fituations, he begins to discover an endless path which, after a multitude of windings, still returns into its felf, and continues an equal course through this vast labyrinth: but of this last part, more in the fourth book.

It is now full time to leave off rhapfody, and return to readoning and cool inquiry, concerning the more immediate and more general effects and revolutions produced by the opening of a foreign trade in a nation of industry.

The first and most sensible alteration will be an increase of demand for manufacturers, because by

fupplying the wants of ftrangers, the number of confumers will now be confiderably augmented. What again will follow upon this, must depend upon circumstances.

If this revolution in the flate of demand fhould prove too violent, the confequence of it will be to raife demand; if it fihould prove gradual, it will increafe it. I hope this diffinction is well underflood, and that the confequence appears just: for, if the fupply do not increase in proportion to the demand, a competition will ensue among the demanders; which is the common effect of such sudden revolutions. If, on the other hand, a gentle increase of demand should be accompanied with a proportional supply, the whole industrious fociety will grow in vigor, and in wholesome flature, without being sensible of any great advantage or inconveniency; the change of their circumstances will even be imperceptible.

The immediate effects of the violent revolution will, in this example, be flattering to fome, and difagreeable to others. Wealth will be found daily to augment, from the rifing of prices, in many branches of industry. This will encourage the industrious classes, and the idle confumers at home will complain. I have already dwelt abundantly long upon the effects resulting from this to the lower classes of the people, in providing them with a certain means of subfiltence. Let me now examine in what respect even the higher classes will be made likewise to feel the good effects of this general change, although at first they may suffer

a temporary inconveniency from it.



Farmers, as has been observed, will have a greater difficulty in finding servants, who, instead of laboring the ground, will chuse to turn themselves to manufactures. This we have considered in the light of purging the lands of superfluous mouths; but every consequence in this great chain of politics draws other consequences after it, and as they follow one another, things put on different faces, which affect classes of the superfluor of the land is but one of the first; here follows another.

The defertion of the hands employed in a trifling agriculture will at first, no doubt, embarrais the farmers; but in a little time every thing becomes balanced in a trading nation, because here every industrious man must advance in prosperity, in spite of all general combinations of circumstances.

In the case before us, the relative profits upon farming must soon become greater than formerly, because of this additional expense which must affect the whole class of farmers; consequently, this additional expense, instead of turning out to be a loss to either landsord or farmer, will, after some little time, turn out to the advantage of both: because the produce of the ground, being indispensably necessary to every body, must in every article increase in its value. Thus in a short time accounts will be nearly balanced on all hands; that is to say, the same proportion of wealth will, cateris paribus, continue the same among the industrions. I say among the industrious; for those who are either idle, or even negligent, will be great lofers.

A proprietor of land, inattentive to the causes of

his farmer's additional expense, may very imprudently suffer his rents to fall, instead of affishing him on a proper occasion, in order to make them afterwards rife the higher.

Those who live upon a determined income in money, and who are nowise employed in traffic, nor in any scheme of industry, will, by the augmentation of prices, be found in worse circumstances than before.

In a trading nation every man muft turn his talents to account, or he will undoubtedly he left behind in this univerfal emulation, in which the moft induftrious, the moft ingenious, and the moft

frugal will constantly carry off the prize.

This confideration ought to be a four to every body. The richeft men in a trading nation have no fecurity against poverty, I mean proportional poverty for though they diminish nothing of their income, yet by not increasing it in proportion to others, they lose their rank in wealth, and from the first class in which they shood, they will slide insensibly down to a lower.

There is one confequence of an additional beneficial trade, which raifes demand and increafes wealth; but if we fuppose no proportional augmentation of fupply, it will prove at beff but an airy dream which lafts for a moment, and when the gilded feene is passed away, numberless are the inconveniencies which are seen to follow.

I shall nowpoint out the natural consequences of this augmentation of wealth drawn from foreign nations, when the statesman remains inattentive to increase the supply both of food and manufactures, in proportion to the augmentation of mouths, and of the demand for the produce of industry.

In fuch a fituation profits will daily fwell, and every feheme for reducing them within the bounds of moderation, will be looked upon as a hurtful and unpopular meafure: be it fo; but let us examine the confequences.

We have faid, that the rife of demand for manufactures naturally increases the value of work: now I must add, that under such circumstances, the augmentation of riches, in a country, either not capable of improvement as to the foll, or where precautions have not been token for facilitating a multiplication of inhabitants, by the importation of fubfilence, will be productive of the most calamitous consequences.

On one fide, this wealth will effectually diminish the mass of the food before produced; and on the other, will increase the number of useless confumers. The first of these circumstances will raise the demand for food; and the second will diminish the number of useful free hands, and consequently raise the price of manufactures: here are shortly the outlines of this progress.

The more rich and luxurious a people are, the more delicate they become in their manner of living; if they fed on bread formerly, they will now feed on meat; if they fed on meat, they will now feed on fowl. The fame ground which feeds a hundred with bread, and a proportional quantity of animal food, will not maintain an equal number of delicate livers. Food must then become more fcarce; demand.

for it rifes; the rich are always the strongest in the market; they consume the food, and the poor are forced to starve. Here the wide door to modern distress opens; to wit, a hursful competition for subsistence. Farther, when a people become rich, they think left of economy; a number of useless fervants are hired, to become an additional dead weight on consumption; and when their starving countrymen cannot supply the extravagance of the rich scheaply as other nations, they either import instruments of foreign luxury, or feek to enjoy them out of their own country, and thereby make resitution of their gains.

Is it not therefore evident, that if, before things come to this pass, additional subsistence be not prowided by one method or other, the number of inhabitants must diminish; although riches may daily increase by a balance of additional matter, supposed to be brought into the country in confequence of the hitherto beneficial foreign trade. This is not all. I fay farther, that the beneficial trade will last for a time only. For the infallible confequence of the rife of prices at home will be, that those nations which at first consumed your manufactures, perceiving the gradual increase of their price, will begin to work for themselves; or finding out your rivals who can fupply them cheaper, will open their doors to them, These again, perceiving the great advantages gained by your traders, will begin to supply the market; and fince every thing must be cheaper in countries where we do not suppose the concurrence of all the circumftances mentioned above, these nations will fupplant you, and be enriched in their turn,

Here comes a new revolution. Trade is come to a ftop: what then becomes of all the hands which were formerly employed in supplying the foreign demands?

Were revolutions fo fudden as we are obliged to reprefent them, all would go to wreck; in proportion as they happen by quicker or flower degrees, the inconveniencies are greater or fmaller.

Prices, we have faid, are made to rife by competition. If the competition of the strangers was what raifed them, the diffress upon the manufacturers will be in proportion to the fuddenness of their deferting the market. If the competition was divided between the strangers and the home consumers, the inconveniencies which enfue will be less; because the defertion of the strangers will be in some measure made up by an increase of home consumption which will follow upon the fall of prices. And if, in the third case, the natives have been so imprudent as not only to support a competition with the strangers. and thereby difgust them from coming any more to market, but even to continue the competition between themselves, the whole loss sustained by the revolution will be national. Wealth will ceafe to augment, but the inconveniencies, in place of being felt by the manufacturers, will only affect the flate; those will continue in affluence, extolling the generosity of their countrymen, and despising the poverty of the strangers who had enriched them,

Domestic luxury will here prove an expedient for preserving from ruin the industrious part of a people, who, in subsisting themselves, had enriched their country. No change will follow in their condition; they will go on with a painful affiduity to labor, and if the confequences of it become now hurtful to one part of the state, they must, at least, be allowed to be effentially necessary for the support of the other.

But that luxury is no necessary concomitant of foreign trade, in a nation where the true principles of it are understood, will appear very plain, from a contrast I am now going to point out, in the example of a modern state, renowned for its commerce and frugality. The country I mean, is Holland.

Å fet of induftrious and frugal people were affembled in a country, by nature subject to many inconveniencies, the removing of which necessarily employed abundance of hands. Their situation upon the continent, the power of their former masslers, and the ambition of their neighbours, obliged them to keep great bodies of troops. These two articles added to the numbers of the community, without either enriching the slate by their labor exported, or producing sood for themselves or countrymen.

The scheme of a commonwealth was calculated to draw together the industrious; but it has been still more useful in substiling them: the republican form of government, being there greatly subdivided, vests authority sufficient in every part of it, to make fuitable provision for their own substitence; and the tie which unites them, regards only matters of public concern. Had the whole been governed by one sovereign, or by one council, this important matter never could have been effectuated.

I imagine it would be impossible for the most able minister that ever lived, to provide nourishment for a country to extended as France, or even as England, supposing these as fully peopled as Holland is: even although it should be admitted that a sufficient quantity of food might be found in other countries for their subsistence. The enterprise would be too great, abuses would multiply; the consequence would be, that the inhabitants would die for want. But in Holland the case is different, every little town takes care of its own inhabitants; and this care, being the object of application and profit to so many perfons, is accomplished with fuccels.

When once it is laid down as a maxim in a country, that food must of necessity be got from abroad, in order to feed the inhabitants at home, the corntrade becomes considerable, and at the same time certain, regular, and permanent. This was the case in Holland: as the inhabitants were industrious, the necessary consequence has been, a very extraordinary multiplication; and at the same time such an abundance of grain, that instead of being in want themselves, they often supply their neighbours. There are many examples of England's being supplied with grain from thence, and, which is still more extraordinary, from the re-exportation of the very produce of its own fruitful sell.

It is therefore evident, that the only way to supportindustry, is to provide a supply of subfishence, constantly proportional to the demand that may bemade forit. This is a precaution indispensably necostary for preventing hurtful competition. This

is the particular care of the Dutch: fo long as it can be effectual, their state can fear no decline; but whenever they come to be distressed in the markets. upon which they depend for fubfiftence, they will fink into ruin. It is by mere dint of frugality, cheap and parsimonious living, that the navigation of this industrious people is supported. Constant employment, and an accumulation of almost imperceptible gains, fills their coffers with wealth, in spite of the large outgoings to which their own proper nourishment yearly forces them. The large profits upon industry in other countries, which are no proof of egenerofity, but a fatal effect of a scanty fubfistence, is far from dazzling their eyes. They feldom are found in the lift of competitors at any foreign port; if they have their cargo to dispose of, they wait with pleasure in their own vessels, confuming their own provisions, and at last accept of what others have left. It may be faid, that many other circumstances concur in favor of the Dutch, besides the article of subsistence. I shall not dispute this matter; but only remind my reader of what was faid in the first book: to wit, that if a computation be made of the hands employed in providing subsistence, and of those who are severally taken up in fupplying every other want, their numbers will be found nearly to balance one another in the most luxurious countries. From this I conclude, that the article of food, among the lower classes, must bear a very high proportion to all the other articles of their confumption; and therefore a diminution upon the price of fubfiftence, must be of

infinite consequence to manufacturers, who are obliged to buy it. From this confideration, let us judge of the confequence of fuch augmentations upon the price of grain, as are familiar to us; 30 or 40 per cent, feems nothing. Now this augmentation operates upon two thirds, at least, of the whole expense of a laboring man : let any one who lives in tolerable affluence make the application of this to himself, and examine how he would manage his affairs if, by accidents of rains or winds, his expenses were to rise 30 per cent, without a possibility of restraining them; for this is unfortunately the case with all the lower classes. From whence I conclude. that the keeping food cheap, and fill more the preferving it at all times at an equal flandard, is the fountain of the wealth of Holland; and that any hurtful competition in this article must beget a disorder which will affect the whole of the manufacturers of a ftate.

CHA,P. X.

Of the Balance of Work and Demand.

IT is quite impossible to go methodically through the subject of political economy, without being led into anticipations. We have frequently mentioned this balance of work and demand, and showed how important a matter it is for a state from a tested to it. The thing, therefore, in general is well understood; and all that remains to be done, is to render our ideas more determined concerning it, and more adequate, if possible, to the principles we have been laying down.

We have treated fully of demand, and likewife of competition. We have observed how different circumstances influence these terms, so as to make them represent ideas entirely different; and we have said that double competition supports the balance we are now to speak of, and that single competition overturns it.

The word demand in this chapter is taken in the most fimple acceptation; and when we say that the balance between work and demand is to be suffained in equilibrio, as sar as possible, we mean that the quantity supplied should be in proportion to the quantity demanded, that is, wanted. While the balance stands justly possed, prices are found in the adequate proportion of the real expense of making the goods, with a small addition for profit to the manufacturer and merchant.

I have, in the fourth chapter, observed how necessary athing it is to distinguish the two constituent parts of every price; the value, and the profit. Let the number of persons be ever so great, who upon the sale of a piece of goods, share in the profits; it is still effential, in such inquiries as these, to suppose them distinsly separate from the real value of the commodity; and the best way possible to discover exactly the proportion between the one and the other, is by a scrupulous watchfulness over the balance we are now treating of, as we shall presently see.

The value and profits, combined in the price of a manufacture produced by one man, are eafly diffinguisfied, by means of the analysis we have laid down in the fourth chapter. As long as any market is fully supplied with this fort of work, and no more; those who are employed in it live by their trade, and gain no unreasonable profit; because there is then no violent competition upon one side only, neither between the workmen, nor between those who buy from them, and the balance gently vibrates under the influence of a double competition. This is the representation of a perfect balance.

This balance is overturned in four different ways. Either the demand diminishes, and the work

remains the fame:

Or the work diminishes, and the demand remains:
Or the demand increases, and the work remains:
Or the work increases, and the demand remains:

Now each of these four combinations may, or may not, produce a competition upon one side of the con-

tract only. This must be explained.

If demand diminifles, and work remains the fame, which is the first case, e either those who furnish the work will enter into competition, in which case they will hurt each other, and prices will fall below the reasonable standard of the even balance; or they will not enter into competition, and then prices continuing as formerly, the whole demand will be supported, and the remainder of the work will lie upon hand.

This is a symptom of decaying trade.

Let us now, on the other hand, suppose demand to increase, and work to remain as before. This example points out no diminution on either fide, as was the case before, but an augmentation upon one; and is either a fymptom of growing luxury at home, or of an increase in foreign trade.

Here the fame alternation of circumflances occurs. The demanders will either enter into competition and raife the price of work, or they will enter into no competition; but being determined not to exceed the ordinary flandard of the perfed balance, will defer misking their provision till another time, or fupply themfelves in another market; that is to fay, the new demand will ceafe as foon as it is made, for want of a fupply.

Whenever, therefore, this perfect balance of work and demand is overturned by the force of a fimple competition, or by one of the fcales preponderating, one of two things must happen; either a part of the demand is not answered, or a part of the goods is not fold.

These are the immediate effects of the overturning of the balance.

Let me next point out the object of the flatesman's care, relatively to such effects, and show the confequences of their being neglected.

We may now simplify our ideas, and instead of the former combinations, make use of other ex-

pressions which may convey them.

Let us therefore say, that the fall or rise upon either side of the balance, is positive, or relative. Positive, when the side we talk of really augments beyond, or dimnishes below the situal standard. Relative, when there is no alteration upon the side we speak of, and that the subversion of the balance is owing to an alteration on the other side. As for example:

Instead of faying demand diminishes, and work remains the same, let us say, demand diminishes positively, or work increases relatively; according as the subject may lead us to speak either of the one or of the other. This being premised.

If the feale of work shall preponderate possible signatured, whether the quantity furnished has really swelled, in all respects, beyond the proportion of the consumption, (in which case the statesman should diminish the number of hands, by throwing a part of them into a new channel) or whether the imprudence of the workmen has only made them produce their work unseasonably; in which case, proper information, and even affishance should be given them, to prevent merchants from taking the advantage of their want of experience: but these last precautions are necessary only in the infancy of industry.

If a stateman should be negligent on this occasion; if he should allow natural consequences to follow upon one another; just as circumstances shall determine; then it may happen, that workmen will keep upon hand that part of their goods which exceeds the demand, until necessificity forces them to enter into competition with one another, and sell for what they can get. Now this competition is hurtful, because it is all on one side, and because we have supposed the preponderating of the scale of work to be an overturning of a persect balance, which can by Vol. I.

no means be fet right, confifently with a feheme of thriving, but by the feale of demand becoming heavier, and re-eftabilfing a double competition. Were this to happen before the workmen come to fell in competition; then the balance would again be even, after what I call a fhort vibration, which is no fubverfion; but when the feale of work remains too long in the fame polition, and occasions a strong, but tull, and lasting competition, upon one side only, then, I say, the balance is overturned; because this diminishes the reasonable profits, or perhaps, indeed, obliges the workmen to fell below prime cost. The effect of this is, that the workmen fall into distress, and that industry suffers a discouragement; and this effect is certain.

But it may be asked, Whether, by this fall of prices, demand will not be increased; That is to fay, will not the whole of the goods be sold off?

I answer, That this may, or may not, be the effect of the fall, according to circumflances: it is a contingent consequence of the simple, but not the effect of the double competition: the distress of the workmen is a certain and unavoidable consequence of the first.

But supposing this contingent confequence to happen, will it not fet the balance even, by increafing the demand? I answer, the balance is then made even by a violent shock given to industry, but it is not ret even from any principle which can support it, or make it flourish. Here is the criterion of a perfet balance: A positive moderate profit must balance a positive moderate profit; the balance must violent, and no loss must be found on either side. In the example

before us, the balance flands even, it is true; the work and the demand are equally poifed as to quantity; but it is a relative profit, which hangs in the scale, opposite to a relative loss. I wish this may be well understood; farther illustrations will make it clear.

Next, let me suppose the scale of demand to preponderate positively. In this case, the statesman should be full more upon his guard, to provide a proportional supply; because the danger here may at furst up to a show of profit. and deceive him.

at first put on a show of profit, and deceive him.

The consequences of this subversion of the balance are either,

1st, That a competition will take place among the demanders only, which will raife profits. Now if, after a fhort vibration, the fupply comes to be increafed by the flatefman's care, no harm will enfue; competition will change fides, and profits will come down again to the perfect flandard. But if the fcale of demand remains preponderating, and fo keeps profits high, the confequence will be, that, in a little time, not only the immediate feller of the goods, but alfo every one who has contributed to the manufacture, will infift upon sharing these new profits. Now the evil is not, that every one should share, or that the profits should swell, as long as they are supported by demand, and as long as they can truly be confidered as precarious; but the mischief is, that, in confequence of this wide repartition, and by fuch profits sublisting for a long time, they infensibly become confolidated, or, as it were, transformed into the intrinsic value of the goods. This, I say, is

adly, Let me examine the confequences of this overturn in the actual preponderancy of demand, when it does not occasion a competition among the demanders, and confequently, when it does not increase the profits upon industry.

This case can only happen, when the commodity is not a matter of great necessity, or even of great use; since the desire of procuring it is not sufficient to engage the buyers to raise their price; unless, indeed, this difference should proceed from the case

2 0 Cons

of providing the fame, in other markets, as cheap as formerly This last is a dangerous circumstance, and loudly calls for the attention of the stateman. He must prevent, by all possible means, the defertion of the market, by a speedy supply for all the demand, and must even perhaps give encouragements to manufacturers, to enable them to diminish the prices fixed by the regular standard. This is the structure of a nation which is in the way of losing branches of her foreign trade; of which afterwards.

Whatever therefore be the confequence of the actual preponderancy of the scale of demand; that is, whether it tend to raise profits, or to discredit the market; the states are stoud be directed immediately towards making the balance come even of itself, without any shock, and that as soon as possible, by increasing the supply. For if it be allowed to shand long in this overturned state, natural confequences will operate a forced resitution; that is, the rise in the price, or the call of a foreign market, will effectually cutosia proportional part of the demand, and leave the balance in an equilibrium, disadvantageous to trade and industry.

In the former cafe, the manufacturers were forced to flarve, by an unnatural reflictution, when the relative profit and lofs of individuals balanced one another. Here the manufacturers are enriched for a little time, by a rife of profits, relative to the lofs the nation fuffains, by not fupplying the whole demand. This refults from the competition of their cuffomers; but so foon as these profits become confolidated with the intrinsic value, they will cease to

have the advantage of profits, and, becoming in a manner necellary to the exiftence of the goods, will ceafe to be confidered as advantageous. Thele forced reflitutions then, brought about, as we have faid, by felling goods below their value, by cutting off a part of the demand, or by fending it to another market, refemble the operation of a carrier, who fets his als's burden even, by laying a flone upon the lightest end of it. He however loses none of his merchandize; but the abfurdity of the stateman is fill greater, for he appears willingly to open the heavy end of the load, and to throw part of his merchandize into the high-way.

I hope, by this time, I have fufficiently flown the difference in effect between the fimple and the double competition; between the vibrations of this balance of work and demand, and the overturning of it. When it vibrates in moderation, and by floort alternate rifings and finkings, then industry and trade go on prosperoully, and are in hermony with each other; because both parties gain. The industrious man is recompensed in proportion to his ingenuity; the intrinsic value of goods does not vary, nor deceive the merchant; profits on both fides fluctuate according to demand, but never get time to consolidate with, and swell the real value, and never altogether disappear, and starve the workman.

This happy flate cannot be supported but by the care of the slatesman; and when he is sound negligent in the discharge of this part of his duty, the consequence is, that either the spirit of industry, which, it is supposed, has cost him much pains to cultivate,

is extinguished, or the produce of it rises to so high a value, as to be out of the reach of a multitude of purchasers.

The progress towards the one or the other of these extremes is eafily perceived, by attending to the fuccessive overturnings of the balance. When these are often repeated on the same fide, and the balance fet right, by a succession of forced restitutions only, the same scale preponderating a-new, then is the last period foon accomplished. When, on the contrary, the overturnings are alternate, fometimes the scale of demand overturning the balance, fometimes the fcale of work, the last period is more distant. Trade and industry subsist longer, but they remain in a state of perpetual convulsion. On the other hand, when the balance gently vibrates, then work and demand, that is, trade and industry, like agriculture and population, prove mutually affifting to each other, in promoting their reciprocal augmentation.

In order therefore to preferve a trading flate from decline, the greateft care must be taken, to support a perfect balance between the hands employed in work and the demand for their labor. That is to say, according to former definitions, to prevent demand from ever standing long at an immoderate height, by providing at all times a supply, sofficient to answer the greatest that ever can be made: or, in other words, still; in order to accustom my readers to certain expression, to encourage the great, and to discourage, the high demand. In this case, competition will never be

V 4

found too firong on either fide of the contract, and profits will be moderate, but fure, on both.

If, on the contrary, there be found too many hands for the demand, work will fall too low for workmen to be able to live; or, if there be too few, work will rife, and manufactures will not be exported.

For want of this just balance, no trading statehas ever been of long duration, after arriving at a certain height of prosperity. We perceive in history the rise, progress, grandeur, and decline of Sydon, Tyre, Carthage, Alexandria, and Venice, not to come near'er home. While these states were on the growing hand, they were powerful; when once they came to their height, they immediately found themselves laboring under their own greatness. The reason of this appears from what has been said.

While there is a demand for the trade of any country, inhabitants are always on the increaling hand. This is evident from what has been fo often repeated in the first book, and confirmed by thousands of examples. There never was any branch of trade established in any kingdom, province, city, or even village; but such kingdom, province, &c. increased in inhabitants. While this gradual increase of people is in proportion to the growing demand for hands, the balance between work and demand is exactly kept and: but as all augmentations must at last come to a stop, when this happens, inconveniencies must ensue, greater or lefs, according to the negligence of the statesman, and the violence or suddenness of the revolution.

C H A P. XI.

Why in time this Balance is destroyed,

NOW let us examine what may be the reason why, in a trading and industrious nation, time necessarily destroys the perfect balance between work and demand.

We have already pointed out one general cause, to wit, the natural stop which must at last be put to augmentations of every kind.

Let us now apply this to circumflances, in order to difcover in what manner natural causes operate this slop, either by preventing the increase of work, on one side of the balance, or the increase of demand, on the other. When once we discover how the slop is put to augmentations, we may safely conclude, that the continuation of the same, or similar causes, will soon produce a diminution, and operate a decline.

We have traced the progress of industry, and shown how it goes hand in hand with the augmentation of substitution which is the principal allurement to labor. Now the augmentation of food is relative to the foil, and as long as this can be brought to produce, at an expense proportioned to the value of the returns, agriculture, without any doubt, will go forward in every country of industry. But so soon as the progress of agriculture demands an additional expense, which the natural return, at the stated prices of substitutes, will not defray, agriculture

comes to a flop, and fo would numbers, did not the confequences of induffry puff them forward, in fpite of fmall difficulties. The induffrious then, I lay, continue to multiply, and the confequence is, that food becomes fearce, and that the inhabitants enter into competition for it.

This is no contigent confequence, it is an infallible one; becaule food is an article of the first neceffity, and here the provision is supposed to fall flort of the demand. This raises the profits of those who have food ready to fell; and as the balance upon this article must remain overturned for some time, without the interposition of the statesman, these profits will be consolidated with the price, and give encouragement to a more expensive improvement of the soil. I shall here interrupt the examination of the consequences of this revolution as to agriculture, until I have examined the effects which the rile of the price of food produces on industry, and on the demand for it.

This augmentation on the value of fubfiltence must meetifarily raife the price of all work, because we are here speaking of an industrious people fully employed, and because substitutions one of the three articles which compose the intrinsic value of their work, as has been faid.

The rife therefore, upon the price of work, not being any augmentation of that part of the price which we call profits, as happens to be the cafe when a rife in demand has produced a competition among the buyers, cannot be brought down but by increading the fupply of fubfilence; and were a stateman to midake the real cause of the rise, and apply the remedy of increasing the quantity of work, in order to bring down the market, instead of augmenting the substitution of the substitution of the substitution and the substitution of the would introduce the hurtful simple competition between people who labor for moderate profits, mentioned in the last chapter, and would throw such a discouragement upon their industry, as would quickly extinguish it altogether.

On the other hand, did he imprudently augment the fiblifience, by large importations, he would put an end to the expensive improvements of the foil, and this whole enterprise would fall to nothing. Here then is a dilemma, out of which he can extricate himself by a right application of public money, only.

Such a neceffary rife in the price of labor may either affect toreign exportation, or it may not, according to circumflances. If it does, the price of fubfiftence, at any rate, must be brought down at least to thole who supply-the foreign demand; if it does not affect foreign exportation, matters may be allowed to go on; but still the remedy must be ready at hand, to be applied the moment it becomes expedient.

There is one necessary augmentation upon the prices of industry, broughtabout by a very natural cause, viz. the increase of population, which may imply a more expensive improvement of the soil; that is, an extension of agriculture. This augmentation may very probably put a stop to the augmentation of demand for many branches of manuscures,

confequently may flop the progress of industry; and if the same causes continue to operate in a greater degree, it may also cut off a part of the former demand, may discredit the market, open a door to foreign consumption, and produce the inconveniencies of poverty and distress, in proportion to the degree of negligence in the statesman.

I finall now give another example, of a very natural augmentation upon the intrinsic value of work, which does not proceed from the increase of population, but from the progress of industry itself; which implies no internal vice in a state, but which its the necessary consequence of the reformation of a very great one. This augmentation must be felt less or more in every country, in proportion as industry becomes extended.

We have faid, that the introduction of manufactures naturally tends to purge the lands of fuperfluous mouths: now this is a very flow and gradual operation. A confequence of it was faid to be (Book I. Chap. xx.) an augmentation of the price of labor, because those who have been purged off, must begin to gain their whole subhistence at the expense of those who employ them.

If therefore, in the infancy of induftry, any branch of it shall find titelf affished in a particular province, by the cheap labor of those mouths superfluoully fed by the land, examples of which are very frequent, this advantage must diminish, in proportion as the cause of itceases; that is, in proportion as industry is extended, and as the superfluous mouths are of consequence purged off.

This circumstance is of the last importance to be attended to by a flatefman. Perhaps it was entirely owing to it, that industry was enabled to set up its head in this corner. How many examples could I give, of this affiftance given to manufactures in different provinces, where I have found the value of a day's work, of fpinning, for example, not equal to half the nourishment of the person. This is a great encouragement to the making of cloaths; and accordingly we fee fome infant manufactures dispute the market with the produce of the greatest dexterity; the distaff dispute prices with the wheel. But when these provinces come to be purged of their superfluous mouths, spinning becomes a trade, and the fpinners must live by it. Must not then prices naturally rife? And if these are not supported by the statesman, or if assistance is not given to these poor manufacturers, to enable them to increase their dexterity, in order to compensate what they are losing in cheapness, will not their industry fail? Will not the poor spinners be extinguished? For it is not to be expected, that the landlord will receive them back again from a principle of charity, after he has difcovered their former uselesiness.

A third cause of a necessary augmentation upon the intrinsic value of goods proceeds from taxes. A statesman must be very negligent indeed, if he does not attend to the immediate consequences of his own proper operations. I shall not enlarge on this at present, as it would be an unnecessary anticipation; but I shall return, to resume the part of my reasoning which I broke off abruptly.

I have observed, how the same cause which stops the progress of industry, gives an encouragement to agriculture: how the rife in the price of subfiftence necessarily increases the price of work to an industrious and well-employed people: how this cuts off a part of the demand for work, or fends it to a foreign market.

Now all these consequences are entirely just, and yet they feem contradictory to another part of my reasoning, (Book I. Chap. xvi.) where I set forth the advantages of a prodigal confumption of the earth's produce as advantageous to agriculture, by increasing the price of subsistence, without taking notice, on the other hand, of the hurt thereby done to industry, which supports the consumption of that produce.

The one and the other chain of confequences is equally just, and they appear contradictory only upon the supposition, that there is no statesman at These contradictions represent the althe helm. ternate overturn of the balance. The duty of the statesman is, to support the double competition every where, and to permit only the gentle alternate vibrations of the two scales.

When the progress of industry has augmented numbers, and made subsistence scarce, he must estimate to what height it is expedient that the price of subsistence should rife. If he finds, that, in order to encourage the breaking up of new lands, the price of it must rife too high, and stand high too long, to preferve the intrinsic value of goods at the same standard as formerly; then he must assist agriculture with

his purse, in order that exportation may not be difcouraged. This will have the effect of increasing subsidience, according to the true proportion of the augmentation required, without raising the price of it too high. And if that operation be the work of time, and the demand for the augmentation be pressing, he must have subsistence imported, or brought from abroad, during that interval. This supply he may cut off whenever he pleases, that is, whenever it ceases to be necessary.

If the supply comes from a fister country, it must be so taken, as to occasion no violent revolution when it comes to be interrupted a-new. As for example: One province demands a supply of grain from another, only for a few years, until their own foil can be improved, so as to provide them sufficiently. The statesman should encourage agriculture, no doubt, in the province furnishing, and let the farmers know the extent of the demand, and the time it may probably last, as near as possible; but he must discourage the plucking up of vineyards, and even perhaps the breaking up of great quantities of old pasture; because, upon the ceasing of the demand, such changes upon the agriculture of the province furnishing, may occasion a hursful revolution.

While this foreign fupply is allowed to come in; the flarefman fhould be clotely employed in giving fuch encouragement to agriculture at home, according to the principles hereafter to be deduced, as may nearly balance the difcouragement given to it by this newly permitted importation. If this flep be neglected, the confequence may be, that the foreign 94 PRINCIPLES OF

fupply will go on increafing every year, and will extinguish the agriculture already established in the country, in place of supplying a temporary exigency, which is within the power of the country itself to furnish. Thee, I suppose, were the principles attended to by the government of England, upon opening their ports for the importation of provisions from Ireland.

The principle, therefore, being to support a gentle increase of food, inhabitants, work, and demand, the statesman must fuffer small vibrations in the balance, which, by alternate competition, may favor both sides of the contract; but whenever the competition stands too long upon either side, and threatens a subversion of the balance, then, with an artful hand, he must endeavour to load the lighter scale, and never, but in cases of the greatest necessity, have recourse to the expedient of taking any thing from the heaviest

In treating of the prefent flate of France, we obferved, in the chapter above-cited, how the vibration of the balance of agriculture and population may carry food and numbers to their height; but as foreign trade was not there the direct object of inquiry, I did not care to introduce this fecond balance of work and demand, for fear of perplexing my fubject. I hope I have now abundantly flown the force of the different principles, and it muft depend upon the judgment of the flatesman to combine them together, and adapt them to his plan: a thing impossible to be even chalked out by any perfon who is not immediately at the head of the assays.

of

of a nation. My work resembles the formation of the pure colors for painting, it is the artist's business to mix them: all I can pretend to, is to reason confequentially from suppositions. If I go at any time farther, I exceed my plan, and I confess the fault.

I finil now conclude my chapter by introducing a new fubject. I have been at pains to flow how the continued neglect of a flatefman, in watching over the vibrations of the balance of work and demand, naturally produces a total fubverfion of it; but this not, of itfell, fufficient to undo an industrious people. Other nations must be taught to profit of the diforder; and this is what I call the competition between nations.

C H A P. XII.

Of the Competition between Nations.

M ANKIND daily profit by experience, and acquire knowledge at their own cost.

We have faid that what lays the foundation of foreign trade, is the eafe and conveniency which strangers find in having their wants supplied by those who have fet industry on foot. The natural consequence of this foreign demand is to bring in wealth, and to promote augmentations of every kind. As long as these go on, it will be impossible for other nations to rival the traders, because their situation is every day growing better: dexterity increasing, diminishes Vol. I. X

the price of work; every circumflance, in floot, becomes more favorable; the balance never vibrates, but by one of the scales growing positively heavier, and it is constantly coming even by an increase of weight on the other fide. We have seen how these revolutions never can raise the intrinsic value of goods, and have observed that this is the road to greatness.

The flower any man travels, the longer he is in coming to his journey's end; and when his health requires travelling; and that he cannot go far from home, he rides out in a morning and comes home to dinner.

This reprefents another kind of vibration of the balance, and when things are come to fuch a height as to render a train of augmentations impossible, the next best expedient is, to permit alternate vibrations of diminution and augmentation.

Work augments, I shall suppose, and no more demand can be procured; it may then be a good expedient to diminish hands, by making soldiers of them; by employing them in public works; or by sending them out of the country to become useful in its colonies. These operations give a relative weight to the scale of demand, and revive a competition on that side. Then the industrious hands must be gently increased a-new, and the balance kept in vibration as long as possible. By these alternate augmentations and diminutions, hurstul revolutions, and the subversion of the balance, may be prevented. This is an expedient for standing still without harm, when one cannot go forward to advantage.

If fuch a plan be followed, an industrious nation will continue in a fituation to profit of the imalest advantage from revolutions in other countries, occasioned by the subversion of their balance; which may present an opportunity of new vibrations by alternate augmentations.

On fuch occasions, the abilities of a statesman are discovered, in directing and conducting what I call the delicacy of national competition. We shall then observe him imitating the mariners, who do not take in their fails when the wind falls calm, but keep them trimmed and ready to profit of the least breath of a favorable gale. Let me follow my comparison. . The trading nations of Europe represent a fleet of fhips, every one striving who shall get first to a certain port. The flatesman of each is the master. The fame wind blows upon all; and this wind is the principle of felfinterest, which engages every confumer to feek the cheapest and the best market. No trade-wind can be more general, or more conflant than this; the natural advantages of each country represent the degree of goodness of each vessel: but the mafter who fails his ship with the greatest dexterity, and he who can lay his rivals under the lee of his fails, will, cateris paribus, undoubtedly get before them, and maintain his advantage.

While a trading nation, which has got an eftablished advantage over her rivals, can be kept from declining, it will be very difficult, if not impolible, for any other to enter into competition with her: but when the balance begins to vibrate by alternate diminutions; when a decrease of demand operates a failure of fupply; when this again is keptlow, in order to raise the competition of confumers; and when, inflead of refloring the balance by a gentle augmentation, a people are engaged, from the allurements of high profits, to discourage every attempt to bring down the market; then the sciffars of foreign rivalfhip will fairly trim off the superfluity of demand; the simple competition will easie; prices will fail, and a return of the same circumstances will prepare the way for another vibration downwards.

Such operations as these, are just what is requisite for facilitating the competition of rival nations; and the only means possible to engage those who did not formerly work, to begin and supply them-

felves.

Did matters fland fo, the evil would be fupportable; ftrangers would only supply the superfluities of demand, and the balance would ftill be found in a kind of equilibrium at home. But, alas! even this happy flate can only be of fhort duration. The beginnings of trade with the strangers will prove just as favorable to the vibration of their balance, by augmentations, as it was formerly to the hometraders; and now every augmentation to those, must imply a diminution to the others. What will then become of those hands, in the trading nation, who fublist only by supplying the foreing market? Will not this revolution work the same effect, as to them, as if an additional number of hands had been employed to supply the same consumption? And will not this utterly destroy the balance among the traders, by throwing an unfurmountable competition on the

· · · · · · · (snay)

fide of the fupply? It will however have a different effect from what might have happened, if the fame number of hands had been thrown into the trading nation; for in this case, they might only destroy the confolidated profits upon labor, and perhaps reftore the balance: the inconveniency would be equally felt by every workman, but profit would refult to the public. But in the other case, the old traders will find no foreign fale for their work; these branches of industry will fall below the price of subfishence, and the new beginners will have reasonable profits in fupplying their own wants. I fay reasonable, because this transition of trade from one nation to another. never can be fudden or eafy; and can only take place in proportion to the rife in the intrinsic value of goods in that which is upon the decline, not in proportion to the rife in their profits upon the fale of them : for as long as the most extravagant profits do not become confolidated, as we have faid, with the value of the work, a diminution of competition among the confumers, which may be occasioned by a beginning of foreign industry, will quickly make them disappear; and this will prove a fatal blow to the first undertakings of the rival nations. But when once they are fairly fo confolidated, that prices can no more come down of themselves, and that the statesman will not lend his helping hand, then the new beginners pluck up courage, and fet out by making small profits : because in all new undertakings there is mismanagement and confiderable lofs; and nothing difcourages mankind from new undertakings more than difficult beginnings.

As long, therefore, as a trading flate is upon the rifing hand, or even not upon the decline, and while the balance is kept right without the expedient of alternate diminutions, work will always be fupplied from that quarter, cheaper than it possibly can be furnished from any other, where the same dexterity does not prevail. But when a nation begins to lofe ground, then the very columns which supported her grandeur, begin, by their weight, to precipitate her decline. The wealth of her citizens will fupport and augment home demand, and encourage that blind fondness for high profits, which it is impossible to preferve. The moment these consolidate to a certain degree, they have the effect of banishing from the market the demand of ftrangers, who only can enrich her. It is in vain to look for their return after the nation has discovered her mistake, although fhe should be able to correct it; because, before this can happen, her rivals will have profited of the golden opportunity, and during the infatuation of the traders, will, even by their affiftance, have got fairly over the painful ftruggle against their superior dexterity.

'Thus it happens, that fo foon as matters begin togo backward in a trading nation, and that by the increase of their riches, luxury and extravagance take place of economy and frugality among the industrious; when the inhabitants themselves foolishly enter into competition with strangers for their own commodities; and when a stateman looks coolly on, with his arms across, or takes it into his head, that it is not his business to interpose, the prices of the

dexterous workman will rife above the amount of the mifmanagement, los, and reasonable profits, of the new beginners; and when this comes to be the case, trade will decay where it flourished most, and take root in a new soil. This I call a competition between nations.

C H A P. XIII.

How far the Form of Government of a particular Country may be favorable or unfavorable to a Competition with other Nations, in matters of Commerce.

THE question before us, though relative to another science, is not altogether foreign to this. I introduce it in this place, not so much for the sake of connexion, as by way of digression, which at the same time that it has a relation to general principles, may also prove a relaxation to the mind, after so long a chain of close reasoning.

In fetting out, I informed my readers that I intended to treat of the political economy of free nations only; and upon every occasion where I have mentioned flavery, I have pointed out how far the nature of it is contrary to the advancement of private industry, the infeparable concomitant of foreign and domeflic trade.

No term is less understood than that of liberty, and it is not my intention, at present, to enter into a particular inquiry into all the different acceptations of it.

By a people's being free, I understand no more than their being governed by general laws, well known, not depending upon the ambulatory will of any man, or any fet of men, and established so as not to be changed, but in a regular and uniform way; for reasons which regard the body of the society, and not through favor or prejudice to particular persons, or particular classes. In so far as a power of dispensing with, restraining or extending general laws, is left in the hands of any governor, in fo far, I confider public liberty as precarious. I do not fay it is hereby hurt; this will depend upon the use made of such prerogatives. According to this definition of liberty, a people may be found to enjoy freedom under the most despotic forms of government; and perpetual fervice itself, where the master's power is limited according to natural equity, is not altogether incompatible with liberty in the fervant.

Here new ideas prefent themselves concerning the general principles of subordination and dependence among mankind: which I shall lay before my reader before I proceed, submitting the justness of them to

his decision.

As these terms are both relative, it is proper to observe, that by subsordination is implied an authority which superiors have over inferiors; and by dependence, is implied certain advantages which the inferiors draw from their subsordination: a servant is under subsordination to his master, and depends upon him for his subsistence.

Dependence is the only bond of fociety; and I have observed, in the fourth chapter of the first



book, that the dependence of one man upon another for food, is a very natural introduction to flavery. This was the first contrivance mankind fell upon, in order to become useful to one another.

Upon the abolifling of flavery, from a principle of chriftianity, the next flep taken, was the cflablifliment of an extraordinary flubordination between the different classes of the people; this was the principle of the feudal government.

The last refinement, and that which has brought liberty to be generally extended to the lowest denominations of a people, without destroying that dependence necessary to serve as a band of society, was the introduction of industry: by this is implied, the circulation of an adequate equivalent for every service, which procures to the rich, every advantage they could exped to reap, either from the service of dependence of the poor; and to these again, every comfort they could wish to enjoy under the mildest slavery, or most gentle subordination.

From this expolition, I divide dependence into three kinds. The first natural, between parents and children; the second political, between masters and fervants, lords and vassals, Princes and subjects; the third commercial, between the rich and the industrions.

May I be allowed to transgress the limits of my subject for a few lines, and to dip so far into the principles of the law of nature, as to inquire, how far subordination among men is thereby authorized? I think I may decide, that in so sure as the subordination is in proportion to the dependence, in so far it is resolved.

able and just. This represents an even balance. If the scale of subordination is found too weighty, tyrauny: ensues, and licentiousness is implied, in proportion as it rises above the level. From this let me draw some conclusions.

1mo. He who depended upon another, for the prefervation of a life juftly forfeited, and at all times in the power of him who spared it, was, by the civil law, called a slave. This furely is the highest degree of dependence.

2do. He who depends upon another for every thing necessary for his substitute, seems to be in the fecond degree; this is the dependence of children upon their parents.

3tio. He who depends upon another for the means of procuring fubfiltence to himfelt by his own labor, stands in the third degree: this I take to have been the cafe between the feudal lords, and the lowest classes of their vassals, the laborers of the ground.

410. He who depends totally upon the fale of his own industry, stands in the fourth degree: this is the case of tradefimen and manufacturers, with respect to those who employ them.

These I take to be the different degrees of subordination between man and man, considered as members of the same society.

In proportion, therefore, as certain classes, or certain individuals become more dependent than formerly, in the same proportion ought their just subordination to increase: and in proportion as they become less dependent than formerly, in the same proportion ought this just subordination to diminish. This feems to be a rational principle: next for the application.

I deduce the origin of the great subordination under the sendal government, from the necessary dependence of the lower classes for their subfillence. They consumed the produce of the land, as the price of their subordination, not as the reward of their industry in making it produce.

I deduce modern liberty from the independence of the fame classes, by the introduction of industry, and circulation of an adequate equivalent for every

fervice.

If this doctrine be applied in order to refolve the famous question so much debated, concerning the origin of supreme authority, in so far as it is a question of the law of nature, I do not find the decision to very difficult: All authority is in proportion to dependence, and must vary according to circumstances.

I think it is as rational to fay that the fatherly power proceeded originally from the act of the children, as to fay, that the great body of the people who were fed, and protected by a few great lords, was the fountain of power, and creator of fubordination. Those who have no other equivalent to give for their food and protection, must pay in personal fervice, respect, and fubmission, and so foon as they come to be in a situation to pay a proper equivalent for these dependencies, in so far they acquire a title to liberty and independence. The feudal lords, therefore, who, with reason, had an entire authority over many of their vassals, being subdued by their King; the usurpation was upon their rights, not

upon the rights of the lower classes: but when a King came to extend the power he had over the vasials of the lords, to the inhabitants of cities, who had been independent of that subordination, his usurpation became evident.

The rights of Kings, therefore, are to be fought for in hiltory; and not founded upon the fupposition of facit contracts between them and their people, inferred from the principles of an imaginary law of nature, which males all mankind equal: nature can never be in opposition to common reason.

The general principle I have hid down, appears, in my humble opinion, more rational than that imaginary contract; and as confonant to the full with the figirit of free government. If the original tacit contract of government between Prince and people is admitted univerfally, then all governments ought to be fimilar; and every fubordination, which appears contrary to the entire liberty and independence of the lowest classes, according to my principle, the fubordination of classes may, in different countries, be vastly different; the prerogative of one sovereign may, from distrent circumstances, be far more extended than that of another.

May not one have attained the fovereignty (by the free election of the people, I fuppofe) because of the great extent of his posselfilions, number of his vassals and dependents, quantity of wealth, alliances and connexions with neighbouring sovereigns? Hadnot, for example, such a person as Hugh Capet, the greatest sendent such as the greatest sendent sendent. more extensive jurisdiction over his subjects, than could reasonably be asspired to by a King of Poland, fent from France, or from Germany, and set at the head of a republic, where he has not one person depending upon him for any thing?

The power of Princes, as Princes, must ther be diffinguished from the power they derive from other circumstances, which do not necessarily follow in confequence of their elevation to the throne. It would, I think, be the greatest absurdity to advance, that the title of King abolishes, of itself, the subordination due to the person who exercises the office of that high magistracy.

Matter of faß, which is fronger than all reasoning, demonstrates the force of the principle here laid down. Do we not see how subordination rifes and falls under different reigns, under a rich Elizabeth, and a necessitous Charles, under a powerful Austrian, and a differsed Bavarian Emperor? I proceed no farther in the examination of this matter: perhaps my reader has decided that I have gone too far al-ready.

From these principles may be deduced the boundaries of subordination. A people who depend upon nothing but their own indultry for their substitute, ought to be under no farther subordination than what is necessary for their protection. And as the protection of the whole body of such a people implies the protection of every individual, so every political subordination should there be general and equal: no person, no class should be under a greater subordination than another. This is the subordination than another.

tion of the laws; and whenever laws establish a subordination more than what is proportionate to the dependence of those who are subordinate, in so far such laws may be considered as contrary to natural equity, and arbitrary.

These things premised, I come to the question proposed, namely, How far particular forms of government are favorable or unfavorable to a competition with other nations, in point of commerce?

If we reason from facts, and from experience, we shall find, that trade and industry have been found mostly to flourish under the republican form, and under those which have come the nearest to it. May I be allowed to say, that, perhaps, one principal reason for this has been, that under these forms the administration of the laws has been the most uniform, and consequently, that most liberry has actually been there enjoyed: I say actually, because I have faid above, that in my acceptation of the term, liberty is equally compatible with monarchy as with democracy; I do not say the enjoyment of it is equally secure under both; because under the first it is much more liable to be destroyed.

The life of the democratical fystem is equality. Monarchy conveys the idea of the greatest inequality possible. Now if, on one side, the equality of the democracy secures liberty; on the other, the moderation in expense discourages industry; and if, on one side, the inequality of the monarchy endangers liberty; the progress of luxury encourages industry on the other. From whence we may conclude, that the democratical system is naturally the

beft for giving birth to foreign trade; the monarchical, for the refinement of the luxurious arts, and for promoting a rapid circulation of inland commerce.

The danger which liberty is exposed to under monarchy, and the discouragement to industry, from the frugality of the democracy, are only the natural and immediate effects of the two forms of government; and these inconveniencies will only take place while statemen neglect the interest of commerce, so far as not to make it an object of administration.

The disadvantage, therefore, of the monarchical form, in point of trade and industry, does not proceed from the inequality it establishes among the citizens, but from the consequence of this inequality, which is very often accompanied with an arbitrary and undetermined subordination between the individuals of the higher classes, and those of the lower; or between those vested with the execution of the laws, and the body of the people. The moment it is found that any fubordination within the monarchy, between subject and subject, is left without proper bounds prescribed, liberty is so far at an end. Nay monarchy itself is thereby hurt, as this undetermined fubordination implies an arbitrary power in the flate, not vefted in the monarch, Arbitrary power never can be delegated: for if it be arbitrary, it may be turned against the monarch, as well as against the subject.

I might therefore fay, that when fuch a power in individuals is conflictutional in the monarchy, fuch

monarchy is not a government, but a tyranny, and therefore falls without the limits of our fubject; and when fuch a power is anti-conflitutional, and yet is exercifed, that it is an abuse, and should be overlooked. But as the plan of this inquiry engages me to investigate the operations of general principles, and the confequences they produce, I cannot omit, in this place, to point out those which flow from an undetermined subordination, from whatever cause it may proceed.

Whether this undetermined subordination between individuals. be a vice in the constitution of the government, or an abuse, it is the same thing as to the confequences which refult from it. It is this which checks and deftroys industry, and which in a great measure prevents its progress from being equal in all countries. This difference in the form or administration of governments, is the only one which it is effentially necessary to examine in this inquiry; and so essential it is, in my opinion, that I imagine it would be less hurtful, in a plan for the establishment of commerce, fairly, and at once, to enflave the lower classes of the inhabitants, and to make them vendible like other commodities, than to leave them nominally free, burdened with their own maintenance, charged with the education of their children, and at the same time under an irregular subordination; that is, liable at every moment to be loaded with new prestations or impositions. either in work or otherwise, and to be fined or imprisoned at will by their superiors.

It produces no difference, whether these irreguilatities be exercised by those of the superior classes, or by the stateman and his substitutes. It is the irregularity of the exactions more than the extent of them which ruins industry. It renders living precarious, and the very idea of industry should carry along with it, not only an affured livelihood, but a certain profit over and above.

Let impositions be ever so high, provided they be proportional, general, gradually augmented, and permanent, they may have indeed the effect of flopping foreign trade, and of flarving the idle, but they never will ruin the industrious, as we shall have occasion to flow in treating of taxation. Whereas, when they are arbitrary, falling unequally upon individuals of the same condition, sudden, and frequently changing their object, it is impossible for industry to stand its ground. Such a system of economy introduces an unequal competition among those of the same class, it stops industrious people in the middle of their career, discourages others from exposing to the eyes of the public the ease of their circumstances, confequently encourages hoarding; this again excites repacioulnels upon the fide of the statesman, who sees himself frustrated in his schemes of laying hold of private wealth.

From this a new fet of inconveniencies follow. Ho turns his views upon folid property. This infipres the landlords with indignation againft him who can load themat will; and with eney againft the monied intereft, who can baffle his attempts. This clafs again is constantly upon the catch to profit of the public Vot. I.

diffres for want of money. What is the confequence of all this? It is, that the lowest classes of the people, who ought by industry to enrich the state, find on one hand the monied interest constantly amaling, in order to lend to the state, instead of distributing among them, by seasonable loans, their supershous income, with a view to share the reasonable profits of their inspensity; and on the other hand, they find the emissaries of taxation robbing them of the feed before it is sown; instead of waiting for a share in the harvest.

Under the feudal form of government, liberty and independence were confined to the nobility. Birth opened the door of preferement to fome, and birth as effectivally flutti against others. I have often observed how, by reason and from experience, such a form of government must be unfavorable both to trade and industry.

From reason it is plain; that industry must give wealth, and wealth will give power, if he who possible is to be left the master to employ it as he pleases. A government could not therefore encourage a fyshem which tended to throw power into the hands of those who were only made to obey. It was consequently very natural for the nobility to be jealous of wealthy merchants, and of every one who became easy and independent by means of their own industry; experience proved how exactly this principle regulated their administration.

. Aftatefman ought, therefore, to confider attentively every circumflance of the conflictution of his country, before he fets on foot the modern fystem

of trade and industry. I am sar from being of opinion that this is the only road to happines, security, and ease; though, from the general tase of the times! live in, it be the system I am principally employed to examine. A country may be abundantly happy, and sufficiently formidable to those who come to attack it, without being extremely rich. Riches indeed are forbid to all who have not mines, or foreign trade.

If a country be found laboring under many natural difadvantages from inland fituation, barren foil, diffunt carriage, it would be in vain to attempt a competition with other nations in foreign markets. All that can be then undertaken is a paffive trade, and that only in fo far as it can bring in additional wealth. When little money can be acquired, the flatefman's application must be, to make that already acquired to circulate as much as possible, in order to give bread to every one in the fociety.

In countries where the government is refled in the hands of the great lords, as is the cafe in all ariflocracies, as was the cafe under the feudal government, and as it fill is the cafe in many countries in Europe, where trade, however, and induftry are daily gaining ground; the flatefman who fets the new fylem of political economy on foot, may depend upon it, that either his attempt will fail, or the conflitution of the government will change. If he deftroys all arbitrary dependence between individuals, the wealth of the indufrious will flaire, if not totally root out the power of the grandees. If he allows fuch a dependence to fubfit, his project will fail.

While Venice and Genoa flourished, they were obliged to open the doors of their fenate to the wealthy citizens, in order to prevent their being broken down. What is venal nobility? The child of commerce, the indispensible consequence of induftry, and a middle term, which our Gothic anceftors found themselves obliged to adopt, in order not entirely to lofe their own rank in the flate. Money. they found, must carry off the sasces, so they chose rather to adopt the wealthy plebeians, and to clothe ignoble fhoulders with their purple mantle, than to allow these to wrest all authority out of the hands of the higher class. By this expedient, a fudden revolution has often been prevented. Some kingdoms have been quit for a bloody rebellion, or a long civil war. Other countries have likewife demonstrated the force of the principles here laid down: a wealthy populace has broken their chains to pieces, and overturned the very foundations of the feudal fystem.

All these violent convulsions have been owing to the foort-lightedness of flatefmen; who, inattentive to the confequences of growing wealth and industry, foolishly imagined that hereditary subordination was to fubfift among claffes, whose fituation, with refpect to each other, was entirely changed.

The pretorian cohorts were at first subordinate to the orders of the Emperors, and were the guards of the city of Rome. The Janissaries are understood to be under the command of the principal officers of the Porte. So foon as the leading men of Rome and Constantinople, who naturally were entitled to govern the state, applied to these tumultuous bodies for their protection and affiftance, they in their turn, made fenfible of their own importance, changed the conflitution, and shared in the government.

A milder revolution, entirely fimilar, is taking place in modern times; and an attentive spediator may find amusement in viewing the progress of tirm many states of Europe. Trade and industry are in vogue; and their establishment is occasioning a wonderful formentation with the remaining sierceness of the fendal constitution.

Trade and industry owed their establishment to war and to ambition; and perhaps mankind may hope to fee the day when they will put an end to the first, by exposing the expensive folly of the latter.

Trade and industry, I say, owed their establishment to the ambition of princes, who supported and favored the plan in the beginning, principally with a view to enrich themselves, and thereby to become formidable to their neighbours. But they did not discover, until experience taught them, that the wealth they drew from fuch fountains was but the overflowing of the fpring; and that an opulent. bold, and spirited people, having the fund of the prince's wealth in their own hands, have it also in their own power, when it becomes strongly their inclination, to shake off his authority. The confequence of this change has been the introduction of a more mild, and a more regular plan of administration. The money-gatherers are become more useful to princes, than the great lords; and those who are fertile in expedients for establishing public credit, and for drawing money from the coffers of the rich,

by the imposition of taxes, have been preferred to the most wife and most learned counsellors.

As this fystem is new, no wonder if it has produced phenomena both new and furprifing. the power of Princes was employed to destroy liberty. and to establish arbitrary subordination; but in our days, we have feen those who have best comprehended the true principles of the new plan of politics, arbitrarily limiting the power of the higher classes. and thereby applying their authority towards the extension of public liberty, by extinguishing every fubordination, other than that due to the established laws.

The fundamental maxim of some of the greatest ministers, has been to restrain the power of the great lords. The natural inference that people drew from fuch a step, was, that the minister thereby intended to make every thing depend on the prince's will only. This I do not deny. But what use have we seen made of this new acquisition of power? Those who look into events with a political eye, may perceive feveral acts of the most arbitrary authority exercised by some late European sovereigns, with no other view than to establish public liberty upon a more extensive bottom. And although the prerogative of fome princes be increased considerably beyond the bounds of the ancient constitution, even to such a degree as perhaps justly to deserve the name of usurpation; yet the confequences refulting from the revolution, cannot every where be faid, upon the whole, to have impaired what I call public liberty. I should be at no loss to prove this affertion from

matters of fact, and by examples, did I think it proper: it feems better to prove it from reason.

When once a flate begins to fubfit by the confequences of industry, there is less danger to be apprehended from the power of the fovereign. The mechanism of his administration becomes more complex, and, as was observed in the introduction to the first book, he finds himself to bound up by the laws of his political economy, that every transgression of them runs him into new difficulties.

I only speak of governments which are conducted systematically, constitutionally, and by general laws; and when I mention princes, I mean their councils. The principles I am inquiring into, regard the cool administration of their government; it belongs to another branch of politics, to contrive bulwarks against their passions, vices and weaknesses, as men.

I Lay, therefore, that from the time flates have begun to be supported by the consequences of industry, the plan of administration has become more moderate; has been changing and refining by degrees; and every change, as has been often observed, must be accompanied with inconveniencies.

It is of governments as of machines, the more they are fimple, the more they are folid and lafting; the more they are artfully composed, the more they become useful; but the more apt they are to be out of order.

The Lacedemonian form may be compared to the wedge, the most folid and compact of all the mechanical powers. Those of modern states to watches, which are continually going wrong; sometimes the fpring is found too weak, at other times too firong for the macline: and when the wheels are not made according to a determined proportion, by the able hands of a Graham, or a Julien le Roy, they do not tally well with one another; then the machine flops, and if it be forced, fome part gives way; and the workman's hand becomes necessary to fet it right.

C H A P. XIV.

Security, Ease and Happiness, no inseparable Concomitants of Trade and Industry.

THE republic of Lycurgus represents the most perfed plan of political economy, in my humble opinion, any where to be met with, either in ancient or modern times. That it existed cannot be called in question, any more than that it proved the most durable of all those shabilisted among the Greeks; and if at last it came to fail, it was more from the abuses which gradually were introduced into it, than from any vice in the form.

The simplicity of the institution made the folidity of it; and had the Lacedemonians at all times adhered to the principles of their government, and spirit of their constitution, they might have perhaps substitute to this very day.

My intention, in this chapter, is not to enter into a critical disquisition concerning the mechanism of every part of the Spartan republic; but to compare the general 'plan of Lycurgus's political economy with the principles we have been laying down.

Of this plan we have a description in the life of that legislator written by Plutarch, one of the most judicious authors to be met with in any age.

This hiftorian flourifled at leaft Soo years after the inflitution of the plan he describes. A plan never reduced into a system of written laws, but samped at first upon the minds of the Spartans by the immediate authority of the gods, which made them submit to the most violent revolution that perhaps ever took place in any nation, and which they supported for so many ages by the force of education alone,

As the whole of Lycurgus's laws was transmitted by tradition only, it is not to be supposed, that the description Plutarch, or indeed any of the ancients, have given us of this republic, can be depended on with certainty as a just representation of every part of the system laid down by that great statesman. But on the other hand, we may be very sure, that as to the outlines of the institution, we have them transmitted to us in all their purity; and, in what relates to my subject, I have no occasion to launch out into any particulars which may imply the smallest controversy, as to the matter of sask.

Property among the Lacedemonians, at the time when Lycurgus planned his inflution, was very unequally divided: the confequence of which, fays our historian, was to draw many poor people into the city, where the wealth was gathered into few hands; that is, according to our language, the luxury of the rich, who lived in the city, had purged the lands of ufclefs mouths, and the inflability of the government had rendered industry precarious, which must have opened the door to general distress among all the lower classes.

The first step our legislator took, was to prepare the spirit of the people, so as to engage them to submit to a total reform, which could not sail of being attended with innumerable inconveniencies.

For this purpose he went to Delphi, without having communicated his defign to any body. The Pythia declared him to be the darling of the gods, and rather a god than a man; and publicly gave out, that Apollo had delivered to him alone the plan of a republic which far exceeded every other in perfection.

What a powerful engine was this in the hands of a profound politician, who had travelled over the world with a previous intention to explore the mysteries of the science of government! and what advantages did such an authentic recommendation, coming directly (as was believed) from the voice of the Divinity, give him over a superstitious people, in establishing whatever form of government he thought most proper!

The fagacious Lacedemonian did not, however, entirely depend upon the blind fubmiffion of his countrymen to the diclates of the oracle; but wifely judged that some preparatory steps might still be necessary. He communicated, therefore, his plan, inft to his friends, and then by degrees to the principal people of the state, who certainly never could

have been brought to relift an innovation fo prejudicial to their intereft, had it not been from the deepeft reverence and fubmiffion to the will of the gods. Affured of their affifiance, he appeared in the market place, accompanied by his party, all in arms; and having imposed respect, he laid the foundation of his government by the nomination of a senate.

Whatever regards any other object than his plan of political economy, fliall be here passed over in filence. It is of no confequence to my inquiry, where the supreme power was vested: it is sufficient to know that there was an authority in the state sufficient to support the execution of his plan.

He deftroyed all inequality at one stroke. The property of all the lands of the state was thrown together, and became at the disposal of the legislator. Every branch of industry was proscribed to the citizens. And a monied interest was made to disappear, by the introduction of iron coin. The lands he divided into equal lots, according to the number of citizens.

Thus all were rendered entirely equal in point of fortune, as neither wealth, industry, or lands, could give a superiority to any body. From this part of the plan I conclude, that Lycurgus discovered the utter insufficiency of an agrarian law for establishing equality among the individuals of a state, without proferibing, at the same time, both wealth and industry. A circumstance which seems to have escaped every other statesman in ancient times, as well as the modern patrons of equality and simplicity of manners.

The lands were cultivated by the Helotes, who were nourished from them, and who were obliged to deliver the furplus, thatis, a determined quantity of fruits, to the proprietor of the lot. Every necessary mechanic art was likewise exercised by this body of slaves.

By this difficiontion, the produce of the earth (that is every article of nourifilment)came free and without coft to every individual of the flate. The Spartan landlords were rather overfeers of the flaves, and collectors of the public flubfiftence, than direct proprietors of the foil which produced it. For although every man was fed from his own lands, and provided his own portion, yet this portion was regulated, and was to be confumed in public; and any one who pretended to eat alone, or before he came to the public hall, was held in the utmost contempt.

Their clothing was the moft simple possible, perfectly alike, and could be purchased for a small value. This frugality produced no bad effect; because no man lived by his industry. Arts, as has been said, were exercised by the Helotes, the property of private citizens; and if such masters as entertained manufacturing flaves gained by that traffic (as some must do) every method of profiting of their superior riches was cut off.

The Spartans were continually together, they had nothing to do but to divert themselves; and their amusements were mostly martial exercises. The regulations of these numerous assemblies which were compared, with great elegance and justiness, to swarms of bees) cut off all outward marks of distinct

tion. There was not a possibility for luxury to introduce itself, either in eating, drinking, clothing, furniture, or any other expense.

Here then was a whole nation fed and provided for gratuitoully; there was not the leaft occasion for industry; the usefulness of which we have shown principally to consist in its proving an expedient for procuring for the necessitous, what the Spartans

found provided for them without labor.

Under fuch circumftances we may conclude ? from the principles we have laid down, that a people thus abundantly nourified, must have multiplied exceedingly. And so no doubt they did. . But the regulation of the lots permitted no more than a fixt number of citizens. Whenever, therefore, numbers were found to exceed this flandard, the fupernumeraries were dismiffed, and fent to form colonies. And when the Helotes increased too much, and thereby began to rife above the proportion of the labor required of them, in order to prevent the confuming the food of their mafters, which they had among their hands, and thereby becoming idle. licentious, and confequently dangerous to the flate, it was permitted to destroy them by way of a military exercife, conducted by firatagem and address; arts which this people constantly preferred in war, to labor, ftrength, and intrepidity.

This appears a very barbarous cuftom, and I shall not ofter any thing as an apold to for it, but the fercity of the manners of those times. Abstracting from the cruelty, the reftraining the numbers of that class within certain limits, was absolutely necessary. The

Lacedemonian flaves were in many respects far happier than those of other nations. They were in reality a body of farmers, which paid a certain quantity of fruits out of every lot; to wit, 70 medimni of barley: their numbers were not recruited from abroad, as elsewhere, but supported by their own propagation; confequently there was an abfolute necessity either to prevent the over-multiplication of them, or to diminish an income proportioned exactly to the necessities of the flate: and what expedient could be fallen upon? They were flaves, and therefore could not be inrolled in the numbers of citizens; they could not be fold to firangers, for money which was forbid; and they were of no use to industry. No wonder then if the fierceness of the manners of those days permitted the inhuman treatment they received; which, however, Plutarch is far from attributing to the primitive institution of Lycurgus. Besides, when we see that the freemen themselves were obliged to quit the country the moment their numbers exceeded a certain standard, it was not to be expected, that useless slaves should be permitted to multiply at discretion.

From this fketch of Lycurgus's political economy, we find the flate abundantly provided with every necessary article; an effectual flop put to vicious procreation among the citizens; and a corrective for the over-multiplication of the slaves. The next care of a statesman is to regulate the employment of a people.

Every freeman in the state was bred up from his

infancy to arms. No family-care could prevent him from ferving the flate as a foldier; his children were no load upon him; it was the bufiness of the Helotes to fupply them with provisions; of the fervants in town to prepare these, and the public tables were always ready furnished. The whole youth of Sparta was educated not as the children of their parents, but of the state. They imbibed the same sentiments of frugality, temperance, and love of simplicity. They exercifed the same employment, and were occupied in the same way in every respect. The simplicity of Lycurgus's plan, rendered this a practicable scheme. The multiplicity and variety of employments among us, makes it absolutely necessary to trust the parents with the education of their children; whereas in Sparta, there were not two employments for a freeman; there was neither orator, lawyer, phylician. or politician, by profession to be found. The institutions of their lawgiver were constantly inculcated by the old upon the minds of the young; every thing they heard or faw, was relative to war. The verv gods were represented in armor, and every precept they were taught, tended to banish superfluity, and to establish moderation and hard living.

The youth were continually friving together in all military exercises; such as boxing and wrefiling. To keep up, therefore, a spirit of emulation, and to banish animosity at the same time, sharp, strirical expressions were much encouraged; but these were always to be seasoned with something gracious or polite. The grave demeanour likewise, and down. cast look which they were ordered to observe in the

ftreets, and the injunction of keeping their hands within their robes, might very naturally be calculated to prevent quarrels, and efpecially blows, at times when the authority of a public affembly could not moderate the vivacity of their paffions. By thefe arts, the Spartans lived in great harmony in the midft of a continual war.

Under fuch regulations a people must enjoy security from foreign attacks; and certainly the intention of the legislator never was to extend the limits of Laconia by conquest. What people could ever think of attacking the Lacedemonians, where nothing but

blows could be expected?

They enjoyed eafe in the most supreme degree ; they were abundantly provided with very necessary of life; although, I confess, the enjoyment of them in fo auftere a manner, would not be relished by any modern fociety. But habit is all in things of this kind. A coarse meal to a good stomach, has more relish than all the delicacies of the most exquisite preparation to a depraved appetite; and if fenfuality be reckoned among the pleafures of life, enough of it might have been met with in the manners of that people. It does not belong to my fubject to enter into particular details on this head. But the most rational pleasure among men, the delightful communication of fociety, was here enjoyed to the ntmost extent. The whole republic was continually gathered together in bodies, and their studies, their occupations, and their amusements, were the same. One tafte was univerfal; and the young and the old being constantly together, the first under the immediate

mediate infpedion and authority of the latter, the fame fentiments were transmitted from generation to generation. The Spartans were so pleasied, and so fatisfied with their situation, that they despited the manners of every other nation. If this does not transmit an idea of happines, I am at a loss to form one. Security, ease, and happines, therefore, are not inseparable concomitants of trade and industry.

Lycurgus had penetration enough to perceive the weak fide of his institution. He was no stranger to the feducing influence of luxury; and plainly forefawa. that the confequences of industry, which procures to mankind a great variety of new objects of defire . and a wonderful facility in fatisfying them, would eafily root out the principles he had endeavoured to inful into his countrymen, if the flate of fimplicity should ever come to be sophisticated by foreign communications. He affected, therefore, to introduce feveral cuftoms which could not fail of difguffing and shocking the delicacy of neighbouring states, He permitted the dead to be buried within the walls; the handling of dead bodies was not reckoned pollution among the Lacedemonians. He forbade. bathing, fo necessary for cleanliness in a hot country: and the coarfeness and dirtiness of their clothes. and fweat from their hard exercises, could not fail to difgust strangers from coming among them. Cn the other hand, nothing was found at Sparca which could engage a stranger to wish to become one of their number. And to prevent the contagion of foreign customs from getting in , by means of the citizens themselves, hetorbade the Spartans to travel;

and excluded from any employment in the state, those who had got a foreign education. Nothing but a Spartan breeding could have fitted a person to

live among them.

The theft encouraged among the Lacedemonians was calculated to make them artful and dexterous; and contained not the smallest tincture of vice. It was generally of fomething eatable, and the frugality of their table prompted them to it; while on the other hand, their being exposed to the like reprisals, made them watchful and careful of what belonged to themselves; and the pleasure of punishing an unfuccefsful attempt, in part indemnified them for the trouble of being constantly upon their guard. Lacedemonian had nothing of any value that could be stolen; and it is the defire and intention of making unlawful gain, which renders theft either criminal or fcandalous.

The hidden intercourse between the Spartans and their young wives was, no doubt, calculated to impress upon the minds of the fair fex, the wide difference there is between an act of immodefty, and that of fimply appearing naked in the public exercifes; two things which we are apt to confound, only from the impression of our own customs. I am perfuaded that many a young person has felt her modefty as much hurt by taking off her handkerchief, the first time she appeared at court, as any Lacedemonian girl could have done by flripping before a thousand people; yet both her reason and common fense, must make her fensible of the difference between a compliance with a cuftom in a matter of drefs, and a palpable transgression against the laws of her honor, and the modelty of her sex.

I have called this Lacedemonian republic a perfect plan of political economy; because it was a system, uniform and confistent in all its parts. There, no superfluity was necessary, because there was no occasion for industry, to give bread to any body. There, no fuperfluity was permitted, because the moment the limits of the absolutely necessary are transgressed, the degrees of excess are quite indeterminate, and become purely relative. The fame thing which appears superfluity to a peafant, appears necessary to a citizen, and the utmost luxury of this class, frequently does not come up to what is thought the mere necessary for one in a higher rank. Lycurgus ftopt at the only determined frontier, the pure phyfical necessary. All beyond this was confidered as abusive.

The only things in commerce among the Spartans were,

1mo. What might remain to them of the fruits of their lot, over their own confumption; and 2do. The work of the flaves employed in trades. The numbers of their could not be many, as the timber of their houses was worked only with the faw and ax; and every utensil was made with the greatest simplicity. A small quantity, therefore, of iron coin, as I imagine, must have been sufficient for carrying on the circulation at Sparta. The very nature of their wants must, as I have said, terminate all their commerce, in the exchange of their surplus-food of their Z 2

portions of land, with the work of the manufacturing flaves, who must have been fed from it.

As the Lacedemonians had no mercantile communication with other nations, the iron coin was no more than a bank-note of no intrinsic value, as I suppose, but a middle term introduced for keeping accounts, and for facilitating barter. An additional argument for this opinion of the coin being of no intrinsic value, is, that it is faid to have been rendered unferviceable for other uses, by being flaked in vinegar. In order confequently to deftroy, as they imagined, any intrinfic value which might therein otherwife remain. If this coin, therefore, was made of an extraordinary weight, it must have been entirely with a political view of discouraging commerce and circulation, an inflitution quite confiftent with the general plan, and nowife a confequence of the balenels of the metal of which it was made: a fmall quantity of this, with the stamp of public authority for its currency and value, would have answered every purpose equally well.

Let me now conclude this chapter by an illustration of the subject, which will still more clearly point out the force of the principles upon which this

Lacedemonian republic was established.

Were any Prince in Europe, whose subjects, I shall suppose, may amount to fix millions of inhabitants, one half employed in agriculture, the other half employed in trade and industry, or living upon a revenue already acquired; were such a Prince, I say, supposed to have authority sufficient to engage his people to adopt a new plan of economy, cal-

culated to secure them against the designs of a powerful neighbour, who, I shall suppose, has formedschemes of invading and subduing them.

Let him engage the whole proprietors of land to renounce their feveral possessions: or if that supposition should appear too absurd, let him contract debts to the value or the whole property of the nation; let the land-tax be imposed at twenty shillings in the pound, and then let him become bankrupt to the creditors. Let the income of all the lands be collected throughout the country for the use of the flate: let all the luxurious arts be profcribed; and let those employed in them be formed, under the command of the former land-proprietors, into a body of regular troops, officers and foldiers, provided with every thing necessary for their maintenance, and that of their wives and families at the public expense. Let me carry the supposition farther. Let every superfluity be cut off; let the peafants be enflaved, and obliged to labor the ground with no view of profit to themfelves, but for fimple sublistence; let the use of gold and filver be profcribed; and let all these metals be shut up in a public treasure. Let no foreign trade, and very little domestic be encouraged; but let every man, willing to ferve as a foldier, be received and taken care of; and those who either incline to be idle, or who are found superfluous, be sent out of the country. I afk, what combination, among the modern European Princes, would carry on a successful war against such a people? What article would be wanting to their eafe, that is, to their ample fublishence?

342 PRINCIPLES OF POLITICAL ECONOMY.

Their happiness would depend upon the temper of their mind. And what country could defend themselves against the attack of such an enemy? Such a system of political economy, I readily grant, is not likely to take place: but if ever it did, would it not effectually dash to pieces the whole fabric of trade and industry, which has been forming for so many years? And would it not quickly oblige every other nation to adopt, as far as possible, a similar conduct, from a principle of felf-preservation.

END OF THE FIRST VOLUME.